

EXPLANATION OF RIYADUS-SALIHEEN

VOLUME 2

EMINENT SHEIKH MUHAMMAD BIN SALIH AL-UTHAYMEEN



DARUSSALAM



Sharh Riyaad as-Saaliheen

By: Sheikh Muhammad bin Salih al-Uthaymeen vol -2





In the Name of Allah, the Most Gracious, the Most Merçiful



© Maktaba Dar-us-Salam, 2016

King Fahd National Library Cataloging-in-Publication Data Al-Uthaymeen, Muhammad bin Salih

Sharah Riyaad As-saaliheen. / Muhammad bin Salih

Al-Uthaymeen - Riyadh, 2016

ISBN: 978-603-500-378-0

978-603-500-380-3 (vol. 2)

1-Al-Hadith 1-Title

237.7 dc 1437/8090

L.D. no. 1437/8090

ISBN: 978-603-500-378-0 (set)

978-603-500-380-3 (Vol.2)



Commentary on

Riyaad As-Saaliheen



Muhammad bin Saalih Al-'Uthaymeen

Volume 2

Translation

Abu Naasir Ibrahim Abdur-Rauf Abu Abdil-Barr Muhammad Yaqeen

Contents

CHAPTER: HASTENING TOWARDS GOOD DEEDS HADEETH 97 HADEETH 99 HADEETH 100 HADEETH 101 HADEETH 102 HADEETH 103 HADEETH 104 HADEETH 105 HADEETH 106 HADEETH 107 HADEETH 107 HADEETH 108 HADEETH 109 HADEETH 110 HADEETH 111	8 65 73 75 86 91 95 97 98 101 103 104 106 109 113	HADEETH 129 HADEETH 130 AND HADEETH 132 & 133 HADEETH 134 HADEETH 135 HADEETH 136 HADEETH 137 HADEETH 139 HADEETH 140 HADEETH 141 CHAPTER: MODERATION WORSHIP HADEETH 142 HADEETH 143 HADEETH 144	179 131 184 187 192 194 195 197 200 203 ON IN 205 208 212 215
CHAPTER: ENCOURAGING MORE GOOD DEEDS		HADEETH 145	218
IN THE LATER PART OF LIF		HADEETH 146 HADEETH 147	223 225
HADEETH 112	140	HADEETH 147 HADEETH 148	225
HADEETH 113	143	HADEETH 148	227
CHAPTER: EXPLAINING THE NUMEROUS WAYS OF DOING		HADEETH 149	229
GOOD DEEDS	148	HADEETH 151	232
HADEETH 117	152		
HADEETH 118	154	CHAPTER: STICKING 1 GOOD DEEDS	236
HADEETH 119	156	HADEETH 153	238
HADEETH 120 HADEETH 123 and 124	159 166	HADEETH 154	240
HADEETH 125 and 124	168	CHAPTER: ADJURATIO	N
HADEETH 126	170	TO STICK TO THE SUN	
HADEETH 127	173	AND ITS MANNERS	244
HADEETH 128	176	HADEETH 156	265

HADEETH 157	273	HADEETH 182&183	397
HADEETH 160	285	CHAPTER: ENJOINING GO	OD
HADEETH 161	288	AND FORBIDDING EVIL	401
HADEETH 162	290	HADEETH 186	418
HADEETH 163	292	HADEETH 187	428
HADEETH 164	295	HADEETH 188	432
HADEETH 165	297	HADEETH 189	434
HADEETH 166	308	HADEETH 190	438
HADEETH 167	311	HADEETH 191	440
HADEETH 168	316	HADEETH 192	445
CHAPTER: THE OBLIGATION TO SUBMIT TO THE RULINGS OF ALLAH THE EXALTED, AND WHAT THE		HADEETH 193	446
		HADEETH 194	449
ONE WHO IS INVITED TO THAT		HADEETH 195	450
ORDERED GOOD AND FORBIDD EVIL SHOULD SAY	316	CHAPTER: GREVIOUS	
CHAPTER: PROHIBITION OF		PUNISHMENT FOR THOSE V	
HERESIES IN THE RELIGIO		ENJOIN GOOD	453 455
	325	HADEETH 198	455
HADEETH 169	329	CHAPTER: DISCHARGING TRUSTS	458
HADEETH 170	331	HADEETH 199	462
CHAPTER: WHOEVER STARTS A		HADEETH 200	466
GOOD OR BAD PRACTICE		HADEETH 201	471
HADEETH 171	341	HADEETH 203	481
CHAPTER: GUIDING TOWA		CHAPTER: PROHIBITION OF	401
GOOD AND INVITING TOWA RIGHT GUIDANCE AND	ARDS	OPPRESSION AND THE COMMAN	
FORBIDDING DEPRAVITY	347	RETURN RIGHTS	481
HADEETH 173	353	HADEETH 204	484
HADEETH 174	360	HADEETH 205	487 493
HADEETH 175	362	HADEETH 206 & 207	496
HADEETH 176	369	HADEETH 208 HADEETH 210	505
HADEETH 177	373	HADEETH 210 HADEETH 211	507
HADEETH 179	375	HADEETH 211	510
HADEETH 180	379	HADEETH 213 HADEETH 216 & 217	520
CHAPTER: GIVING COUNSE	L 382	ΠΑυΕΕΙΠ 210 & 217	520
UADEETU 101	383		



HASTENING TOWARDS GOOD DEEDS

Encouraging Whoever Pursues Any Good Deed to be Earnest in It Without Wavering

COMMENTARY

he author – may Allah, the Exalted, shower blessings on him – said: "Chapter on Hastening Towards Good Deeds and Encouraging Whoever Pursues Any Good Deed to be Earnest in It Without Wavering." This heading comprises two matters:

The first: Hastening towards doing good deeds.

The second: That whenever the individual resolves to do a thing - a good thing - he should proceed without wavering.

As for the first issue, hastening to do good; this is the opposite of hesitating and laziness. Many become hesitant, lazy, and so missout tremendous good. Hence, the Prophet (ﷺ) said, "The strong believer is better and more beloved to Allah than the weak believer; and there is goodness in both of them. Pursue that which benefits you and seek help with Allah, and do not relent." (1)

Therefore, it is necessary for the individual to hurry towards good deeds; whenever a good deed is mentioned to him, he should hasten to perform it such as the Prayer, Charity, Fasting, Pilgrimage, kindness to parents, connecting the ties of kinship among the aspects of good

¹ Reported by Muslim in the Book on Preordainments, Chapter on the Order to be Strong and Refrain from Laziness, no: (2664).

deeds to which one should hasten. The individual may not know and so, tarry regarding a matter and would end up not being able to carry it out whether due to death, illness, time lapse or the like.

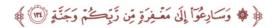
It occurs in the hadeeth from the Prophet (ﷺ) that, "If any of you wishes to perform the hajj, he should do so on time because the ill may fall sick, the riding camel may get lost and needs may arise."(1)

Something may happen to him preventing him from the action; so, always hasten towards good deeds and do not slacken.

Thereafter, the author mentioned the saying of Allah - Blessed is He and Exalted -: "So hasten towards all that is good" that is, Istabiqoohaa (as it occurs in the Arabic text), hasten towards them. And it is more eloquent than saying, Saabiqoo, vie in performing good deeds. Istibaaq refers to the individual hastening towards doing good deeds, becoming among the foremost in good deeds such as vying for rows regarding the Prayer. The Prophet (ﷺ) had said, "The best of rows for men is the first and the worst of them is the last" and regarding the women he said, "...the best of rows for women is the last and the worst of them is the first." (2)

In addition, the Prophet (ﷺ) saw some people at the rear of the mosque not hastening to come forward and he said, "Some people will continue to lag behind until Allah – the Mighty and Sublime - makes them backward." Therefore, avail yourself of the opportunity and hasten towards meritorious deeds.

Allah – the Exalted – also says:



He says, march forth towards seeking forgiveness and the Paradise.

As for hastening towards forgiveness, it is for the individual to hasten towards the things that involves forgiveness of sins such as

¹ Reported by Ibn Maajah, Book of the Hajj Rites, Chapter on Leaving for the Hajj, no: (2883), and Ahmad in the *Musnad* (1/214). It has other chains with Aboo Daawood in the Book on Hajj Rites, Chapter no: (5), hadeeth no: (1732) and Ahmad (1/225) and al-Haakim (1/448) and others. Al-Albaanee graded it *Hasan* (sound) due to its many chains. See: *Saheeh al-Jaami* (6004).

² Reported by Muslim, Book of the Prayer, Chapter on Straightening and Establishing the Rows..., no: (440).

³ Reported by Muslim, Book of the Prayer, Chapter of Straightening and Establishing the Rows..., no: (438).

seeking forgiveness from Allah – the Mighty and Sublime – by saying: "Astaghfirullaah (I seek Allah's forgiveness)", "Allahuma-ghfirlee (O Allah, forgive me)", "Allahuma inni astagfiruka (O Allah, I seek your forgiveness)" and similar expressions. So also is hastening towards the deeds that entail forgiveness such as the Ablution, the five daily Prayers, being regular with the Friday Prayer and the Ramadan Fast.

Because when the individual performs the Ablution properly and then says: "Ashhadu An la Ilaha Illa Llahu wa Ashhadu Anna Muhammadan 'abduhu wa rasooluhu, Allahuma 'jalniy minattawwabeen wa-jalniy minal mutatahhireen (I bear witness that none is worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me one of the penitents and make me one of those who observe cleanliness)" the eight gates of the Paradise shall be opened for him and he will enter through whichever of them he wishes.⁽¹⁾

Likewise, when he makes the Ablution, his sins leave the washed or wiped body parts with the last drop of water. These are from the aspects of seeking forgiveness.

Similarly, among the means of gaining forgiveness are the five daily Prayers; one Friday Prayer to another expiates whatever sins come between as long as the Major sins are avoided, one Ramadan Fast to another atone for whatever comes between them in as much as the Major sins are avoided. Hence, the individual must hasten towards the means of forgiveness.

The second matter: "...and for Paradise as wide as the Heavens and the Earth", this occurs by carrying out the orders. Meaning that, you should hasten towards the Paradise by working for it; and there is deed that leads to the Paradise except the righteous deeds. This is what guides towards entering the Paradise; so march forth towards it.

Thereafter, Allah – the Exalted – explained about the Paradise that its width is as that between the heavens and the earth. This demonstrates

¹ Reported by At-Tirmidhee in its full form in the Book of Purification, Chapter on What is Recited After the Ablution; no. 5. The hadeeth is also reported by Muslim, the Book of Purification, Chapter of the Recommended Words of Remembrance to be Recited After the Ablution, without his saying: Allaahuma 'j'alniy minat-tawwabeen wa-j'alniy minal mutatahhireen; no. 234.

its wideness and vastness and its extent cannot be given except by Allah, the Mighty and Sublime. So, hasten towards this Paradise by observing righteous deeds that will guide you into it.

Then, Allah – the Mighty and Sublime – says, "...prepared for the pious ones" that is, made ready for them. Allah, the Mighty and Sublime prepared it for them, as in the *Hadeeth al-Qudsee*, "I prepared for my righteous slaves what an eye has never seen, nor an ear ever heard or has never struck a person's heart."

So, who are the pious? Allah - the Exalted - explained:

These are the pious people: "those who spend in prosperity and in adversity"; that is, they give out their wealth "in prosperity" i.e., during comfort, affluence, happiness and delight "and in adversity" i.e., during period of difficulty and inconvenience.

However here, Allah – and free is He from all imperfections and Exalted is He - did not explain the quantity they give. He gave that in numerous other verses. He - the Exalted - says:

"And they ask you what they ought to spend, say: 'That which is left..." (al-Baqarah: 219)

Al-'Afww (as it occurs in the Arabic text) means, whatever remains after your needs and exigencies are met; so give it out. He the Exalted also said:

"...and those who when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (Al-Furqaan: 67)

Therefore, they hand out charity without being extravagant or stingy, they also give *al-'Afww*; i.e., whatever remains after their needs and necessities are fulfilled.

"...those who repress anger" that is, those who restrain their rage

when they become intensely angry; they do not express it. They are rather patient during anger; they endure the restrain. Holding back during rage is one of the most difficult things upon the soul as the Prophet (ﷺ) said, "It is not the one able to throw others that is strong; the strong is the one who restrains himself during rage."

As-Surah (as in the Arabic text) means, the one who throws down others; i.e., he beats them during wrestling; this is actually the strong. Rather, the strong person is the individual who holds back himself during anger. This is because when a person is angry, his soul becomes agitated, his jugulars puff and his eyes redden, he begins to desire revenge. However, if he restrains and calms down, that is one of the means of gaining entrance into the Paradise.

You should know that anger is a slit of fire the Devil hurls into the heart of the son of Adam whenever any disturbing thing happens. However, the Prophet (*) taught us what will extinguish this ember such as the individual's seeking refuge with Allah against Satan, the accursed. So, whenever he becomes angry – and the anger could overcome him – he should say; *A'oodhu billaahi minash-Shaytaan ir-Rajeem* (I seek refuge with Allah from the Devil, the accursed). (2)

Also, he should sit down if he is standing or lie down if he is sitting down. (3) Meaning that, he should lower himself and bring it down. So, if he was standing, he should sit and if he was sitting, he should

¹ Reported by Al-Bukhaari, the Book of Manners, the Chapter of Caution Against Anger, no. 6114, and Muslim, the Book of Benevolence and Relationship, Chapter of the One who Restrains Himself During Anger; no. 2609.

² Based on the hadeeth of Sulayman bin Sard – may Allaah be pleased with him – who said, "Two men quarreled in the presence of the Prophet (紫) while we were with him. One of them spoke harshly to his brother with annoyance and his eyes were red. Allah's Messenger (紫) then said, 'I know a statement, if he were to say it, what he feels will go off him; were he to say: *A'oodhu billaahi minash Shaytaan ir-Rajeem* (meaning: I seek refuge with Allaah from the Shaytaan, the accursed)." Reported by Al-Bukhaari, the Book of Manners, Chapter of being Cautious of Anger, no. 6115, and Muslim, Book of Benevolence and Relationship, Chapter on the One Who Restrains Himself During Anger; no. 2610.

³ Based on the hadeeth of Aboo Dharr Al-Gifaaree – may Allaah be pleased with him – who said, Allah's Messenger (ﷺ) said to us, "If anyone of you gets angry while standing, he should sit down; if the anger leaves him, (then good), otherwise, he should recline." Reported by Aboo Dawood, Book of Manners, Chapter of What is Said During Anger; no. 4782. It has a broken chain, but Ahmad reported it in a linked form.

recline. An alternative approach is for him to perform the Ablution;⁽¹⁾ by washing his four limbs – the face, the two hands, the head and the two feet, this will definitely extinguish the anger.

Therefore, whenever you get angry, follow this guidance from the Prophet (ﷺ) so that it dies out in you. How many a person have anger led to divorce his wife; many would affirm that, "I became angry with my wife and uttered the statement of divorce to her thrice." Perhaps he may go angry and batter his children, breaks household equipment or tears his cloth and similar things that anger inflames. As such, Allah the Exalted said: "…those who repress anger."

He praised them because they held back themselves during rage.

"...and those who pardon men": that is, those who pardon people when they wrong them; whoever pardons and reconciles has his rewards with Allah. Here, Allah generally mentioned al-'Afww (pardon) but explained it in His saying that:



"... and whosoever pardons and makes reconciliation, his reward is with Allah." (Ash-Shoorah: 40).

That is to say, pardon is not sufficient except when it comes along with reconciliation. Accordingly, if a person known for evil, rebellion, and transgression against Allah's servants wrongs you, the best is for you not to pardon him. You should claim your right because his evil will increase if you pardon him.

But if the person who wronged you only commits little mistakes and wrong which will even happen rarely, then the best is to pardon. For instance, motor accidents that have become rampant nowadays; some people become hasty and forgive the offender, and this is not the best. The proper thing is to contemplate and think appropriately; Is this driver reckless, heedless and carefree about Allah's slaves and the laws? You need not have mercy on such an individual; you should

¹ Based on the hadeeth of Aboo Waail Al-Qaas who said, "We entered upon Urwah bin Muhammad As-Sa'dee and a man spoke to him and annoyed him. He then stood up, and made the ablution and said, 'Allah's Messenger (美) said, 'Anger is from the Satan, and the Satan is created from the fire; and the fire is extinguished with water. So, when anyone of gets angry, he should perform the Ablution." Reported by Aboo Dawood, Book of Manners, Chapter of What is said During Anger; no. 4784, and Ahmad in the *Musnad* (4/226).

rather demand your rights from him downright.

However, if the individual is known to be careful, righteous, hardly wronging the Allah's creatures and law abiding such that the incident only happened due to loss of concentration, then pardoning is better in this circumstance. This is because Allah – the Exalted - says: "whoever forgives and makes reconciliation his reward is with Allah."

Therefore, due consideration must be given to reconciliation after granting pardon.

Then, Allah- the Exalted- says:



"Verily Allah loves the good doers." (Al-Imraan: 133-134)

That Allah – and free is He from all imperfections – loves a servant is the goal of all and sundry; the aim of every believing person is that he is loved by Allah – the Mighty and Sublime – and that is based on Allah's saying:



"Say: 'If you love Allah then follow me, Allah would love you..." (Al-Imraan: 31)

He did not say: "Follow me that your statement may be accepted as true." He rather left that and said, "Allah will love you" because the peak of all matters is that Allah – the Mighty and Sublime - should love you. I ask Allah to make you and me among His beloved ones.

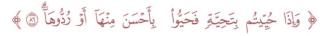
As for the good-doers in His saying; "and Allah loves the good doers", that refers to those who perfect their worship and extend good to the slaves of Allah.

The Messenger (ﷺ) elucidated the ranks of those who perfect their worship in his saying when Jibreel asked him about *Al-Ihsaan*. He said, "...that you worship Allah as if you see Him, and if you do not see Him, He certainly sees you." That is, that you worship Allah-free is Allah from all imperfections and Exalted is He – consciously as if you are seeing your Lord, seeking access to Him. However, if you cannot (do this), then know that Allah sees you; give the worship fearfully and out of reverence; this rank is lower than the first.

The first rank: That you worship Allah, seeking Him, and out of love and longing for Him.

The second rank: That you worship Him to out of dread, fear and reverence.

As for being good to Allah's slaves: it implies interacting with them nicely; in speech, actions, spending, and preventing harm from them and similar things even speech. So you must relate with them in the most appropriate way. Allah - the Exalted - says:



"And when you are greeted with a greeting, greet in return with what is better or (at least) return equally." (an-Nisaa: 86)

Meaning that, if you cannot respond with something better, then it should not be any less than returning the greeting. Hence, many of the scholars hold that: If a person says, 'Assalamu alaykum wa rahmatullaahi', you should reply that, 'wa alaykum us-salaam wa rahmatullaahi' at least. If you add 'wabarakatuhu', this is the best since Allah – the Exalted – said, "...with what is better..." So, He mentioned the better thing first and then said "...or (at least) return equally."

Likewise, if a person extends the greeting of *salaam* to you with a clear loud voice, you must at least answer him with a clear loud voice. Many or some of the people, when you greet them with the *salaam*, they rather respond with their noses such that you only virtually hear them answering the greeting. This is wrong because it is contrary to how he greeted you. He greeted you clearly and you respond with your nose?! This is contrary to what Allah has enjoined.

Likewise being good in character such as helping the people and supporting them in their affairs; when you help a person, you have done well to him. Such assistance may be in terms of money, charity, gift and others; these are aspects of benevolence.

From the aspect of charitable acts is that: if you see your brother upon a sin, you should explain to him and forbid him from it; this is one of the greatest ways of being nice to him. The Prophet (ﷺ) said, "Help your brother if he is a wrongdoer or he is wronged." They (the companions) enquired, "O Messenger of Allah, we know the one who is wronged, how do we assist the wrongdoer?" He (ﷺ) answered,

"That you prevent him from doing wrong."(1)

Your curbing him from wrongdoing is assistance for him and benevolence towards him. The point here is that, it is necessary for you, when interacting with people, to always remember this verse: "and Allah loves those who do good"; so you would relate with them in the best way possible.

"And those who when they have committed Faahishah (great sins) or wrong themselves with evil remember Allah and ask forgiveness for their sins." (Aal-Imraan: 135)

"And those who when they committed Faahishah": Al-Faahishah (as it occurs in the Arabic text), are obscene sins; the grievous sins such as adultery, consuming alcohol, murder and similar other things. Whatever is obscene is Al-Faahishah.

"...or they wronged themselves": with sins lesser than the Faahishah, "they remember Allah" that is, they remember His Greatness and punishment. Then, they also recall His mercy, His accepting repentance and its reward.

So, they call Allah to rememberance in two ways:

Firstly, from the aspects of greatness, punishment and magnificient dominion; so they become afraid, modest, seeking forgiveness.

Secondly, from the angle of mercy and acceptance of repentance; hence, they aspire to seek repentance and actually ask forgiveness from Allah, the Exalted. So, He – the Exalted – said, "...they remember Allah, and seek forgiveness for their sins." Among the best formulas of seeking forgiveness is the Sayyid Al-Istigfaar (the Master Formulas for Asking for Forgiveness): Allahuma anta rabbi laa ilaaha illaa anta khalaqtanee wa ana 'abduka wa ana ala a'hdika wa wa'dika mastatahatu, a'oodhu bika min sharri ma sana'atu abu'u laka bi ni'mattika 'alayya wa abu'u bidhanby fagfirly fa innahu la yagfirdhudhunuba illa anta"

(Meaning: O Allah! You are my Lord no one deserves worship except You. You created me and I am your servant and on your covenant and on Your promise as I am capable of. I seek refuge with

¹ Reported by Al-Bukhaari, the Book of Wrong-doings, Chapter on Help your Brother Whether He is the Oppressor or the Oppressed; no. 2443, 2444.

You from the evil of what I have done, I confess to You from the evil of what I have done, I acknolwdege Your blessing on me and I confess my sin. Therefore forgive me, surely no one forgives sins but You). (1) Allah – the Exalted – says, "...and who forgives sins but Allah": that

Allah – the Exalted – says, "...and who forgives sins but Allah": that is, no one forgives sins except Allah, the Mighty and Sublime. If the entire people, from its first to its last, the Jinns and the angels, were to come together to forgive you a single sin, they can never forgive you of it; no one forgives sins but Allah – the Mighty and Sublime.

Nonetheless, we ask Allah for forgiveness, for ourselves and our brothers who have preceded us in faith; but that it is in our capacity to forgive; no one forgives sins except Allah –the Mighty and Sublime.

He says: "...and they insist not on the (evil) they have done": Meaning that, they would not persist on their sins and wrongdoings once they realize that it is a sin and wrongdoing. This shows that knowingly persisting (upon evil) is grievious even regarding the Minor sins. Hence, many scholars view that if the individual persists upon Minor sin it becomes Major.

An example of such is what some among the ignorant do nowadays by shaving the beard. You find them shaving the beard unremittingly thinking that it shows handsomeness. The fact remains that it is taint and repulsive because whatever results from sin is evil; it is rather ugly. Those who persist on these sins - even if they may be Minor sins - are really mistaken because by their indulging in them, they become Major – and the refuge is with Allah.

The individual becomes nonchalant when he repeats a bad thing. You find him standing in front of the mirror every day whenever he wants to leave for the malls or workplace; if he sees a single hair strand growing, he quickly gets rid of it - we ask Allah for wellbeing. Without doubt, this is sheer disobedience to the Messenger (ﷺ), and it is definitely feared for him that the Satan makes him drop gradually to worse sins.

Allah - the Exalted - says: "Those for who is forgiveness from their lord and paradise underneath which rivers flow and how great is the reward of the (good) doers."

O Allah! Count us among these good doers and make that our reward, O Lord of the universe.

¹ Reported by Al-Bukhaari, Book of Supplications, Chapter of the Best formula to Seek Forgiveness, no: (6306).

As for the Hadeeths:

HADEETH 87:

فَالأَوَّل: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله (الله عَلَى: «بَادِرُوا بِالأَعْمَالِ فِتَنَّا كَقطَعِ اللَّيْلِ الْمُظْلَمِ يُصْبح الرَّجل مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا» رَوَاهُ مُسلم وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا» رَوَاهُ مُسلم

Abu Hurairah reported: Messenger of Allah said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned the report from Abu Hurayrah -may Allah be pleased with him- that the Prophet (ﷺ) said, "Be prompt in doing good deeds." Baadiroo (as it occurs in the Arabic texts) means Asir'oo ilayhaa (hasten towards it); that is, good deeds. The good deed is that built on two things: Sincerity to Allah and following the Messenger (ﷺ). This is the true essence of Laa ilaaha illa Allah, wa anna Muhammadan Rasoolillah (there is no deity worthy of worship except Allah, and that Muhammad is Allah's Messenger).

An action without sincerity of purpose is not a good deed. If a person stands up to pray showing off to the people with his Prayer, his deed will not be accepted even if he fulfills the conditions and observes the pillars, obligations, supererogatory acts and was tranquil during the Prayer, apparently perfecting it. It will not be accepted from him still because he mixed it with joining others with Allah in the worship. And whoever associates any partner with Allah, He will not accept his deeds as is contained in the authentic hadeeth reported from Abu Hurayrah - may Allah be pleased with him - that the Prophet (**) said, "Allah - the Exalted – says, 'I am the most sufficient from being joined with any partner in worship"; that is, if anyone associates any

partner with me, I am in no need of his association, "...whoever does a deed associating any other with me, I will abandon him with His partner."

(1)

Likewise, if a person is sincere in his deeds but brings a newly-invented matter in it which the Prophet (ﷺ) did not legislate, his deeds shall not be accepted even if he is sincere; even if he weeps out of piety because the Prophet (ﷺ) described newly-invented matters in the people's religion as misguidance. He (ﷺ) said, "Verily every newly-invented act is innovation and every innovation is misguidance."(2)

Then he (ﷺ) said, "(before you are overtaken) by trials like the dark parts of the night." He (ﷺ) mentioned that there will be tribulations like the dark parts of the night - we seek refuge with Allah. That is, it will so depressingly dark, no light will be seen - and the refuge is with Allah. The individual will not understand towards where he heads; he will be so perplexed, not knowing any way out - I beseech Allah to protect you and us from all tribulations.

Some tribulations result from confusions, and others come from base desires. As for the trials from confusion, they are those consequent upon ignorance such as what comes from the people of Innovations, those who introduce newly invented matters that are not in Allah's legislations into their creed, sayings or actions. Hence, the individual may be tried - and the refuge is with Allah - and so, he strays from the truth because of ambiguities.

Likewise some result from dealing in doubtful transactions which are only clear to the well-grounded believer but which the misguided still finds confusing - and the refuge is with Allah. You find him engaging in clearly prohibited business transactions that would seem confusing to him because of the overwhelming evils in his heart - we ask Allah for wellbeing. As such, his evil deeds become fair seeming to him and he thinks they are proper. Regarding these people, Allah - the Exalted – says:

¹ Reported by Muslim, Book of Asceticism, Chapter on Whoever Ascribes Partners in His Deeds; no. 2985.

² Reported by Aboo Dawood, Book of the Sunnah, Chapter of Adhering to the Sunnah, no; 4607, and At-Tirmidhee, Book of Knowledge, Chapter on What is Reported About Adhering to the Sunnah and Abstaining from Innovations; no. 2676 and Ibn Maajah in the Introductory Notes, Chapter on Following the Sunnah and the Rightly Guided Caliphs; no. 42, and Ahmad in the Musnad (4/126, 127). At-Tirmidhee said: It is Hasan Saheeh.

﴿ قُلْ هَلْ نُنبِّئُكُمْ بِٱلْأَخْسَرِينَ أَعْمَلًا ۞ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَن فَلَ سَعْيُهُمْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنْ اللهُ عَلَى اللهُ اللّهُ اللهُ

"Say (O Muhammad): 'Shall we tell you the greatest losers in respect of their deeds. Those whose efforts have been waste in this life while they thought that they were acquiring good by their deeds." (al-Kahf:103-4)

These are the losers - the refuge is with Allah.

Similarly, tribulations occur consequent upon base desires; that is to say, the individual would understand a thing to be prohibited but would not care because his soul encourages him to it and so, he commits the prohibition. Sometimes, he would know that a particular thing is obligatory but his soul inspires him to be lazy and he leaves off the obligation. This is the trial of base desires; the trials connected to wish and desires.

Among such trials – and in fact one of its greatest forms - is the trial of adultery and homosexuality - and the refuge is with Allah. This is one of the most harmful issues on this nation; the Prophet (ﷺ) said, "I have not left a trial more harmful to men than the women." (1) He (ﷺ) also said, "Be cautious regarding the women; the first trial of the Children of Israa'eel was regarding the women."

Presently in our society, we have those who invite to this depravity through devious means - and the refuge is with Allah -; they employ appellations that do not indictate their views by way of achieving their goals like breaking the woman's shield and leaving her house to compete with men in the workplaces. And evils and tribulations consequently spread from that. However, we ask Allah to place their plots on their necks and empower our rulers over them by distancing them from all means of evil and mischief in these lands. We ask Allah – and free is He from all imperfections and Exalted is He - to bless our

¹ Reported by Al-Bukhaari, Book of Marriage, Chapter on What is Feared from the Negative Attitudes of Women; no. 5096, and Muslim, Book of the Mind-Softeners, Chapter on Majority of the Dwellers of the Paradise will be the Poor while Majority of the Dwellers of the Fire will be Women; no. 2740.

² Reported by Muslim, Book of Mind-Softeners, Chapter on Majority of the Dwellers of the Paradise Will be the Poor and Majority of the Dwellers of the Fire Will be Women; no. 2742.

leaders with righteous advisers who will guide them to the truth and encourage them upon it.

The trials of the Children of Israaeel were from the women; and as such the worst of trials. There are some today devising all plans to throw away the woman's honour with a view to make her like a dummy, a thing of play, merely employed for lust and display for randy and debased men to take pleasure in! They look at her face every time – and the refuge is with Allah. However, by the power of Allah, the supplication of the Muslims will overwhelm and undermine them and bring them to their feet as losers. The Saudi women and the women in various lands of Islam shall remain with dignity and chastity where Allah –the Mighty and Sublime - has placed them.

In a nutshell, the Prophet (ﷺ) warned us against these trials that will be like the dark part of the night; a man would wake up a believer and turn disbeliever in the evening – and the refuge is with Allah. Within a day, he would apostate from Islam and go out of the religion. Likewise, he would be a believer in the evening and wake up a disbeliever - we ask Allah for wellbeing. Why?

"...he will sell his religion for worldly good": Do not think that worldly benefit is limited to money. All worldly delights are transient; be it money, fame, leadership, women or others. Every worldly enjoyment is ephemeral as Allah – the Exalted - has said "... seeking the perishable things of this world." (An-Nisaa: 94)

So all of what the world contains is trifling.

Those who would wake up as believers in the morning but become disbelievers in the evening or who will be believers in the evening but wake up as disbelievers will sell their faith for the vanities of the world - we ask Allah to save you and us from all trials.

My brothers, always seek Allah's protection from trials. How tremendously beneficial is what our Prophet # taught us when he said, "When anyone of you sits down to make the statements of testimony before ending the Prayer, he should seek refuge with Allah from four; he should say: I seek refuge with You from the torment of the Fire and from punishment of the grave and from the trials of life and death, and from the tribulations of the anti-christ." (1)

¹ Reported by Muslim with this wording, Book of the Mosques, Chapter on What from which Refuge is Sought During the Prayer; no. 588.

We ask Allah to make you and us firm with the firm statement in the life of this world and the Hereafter.

HADEETH 88

الثَّانِي: عَنْ أَبِي سرْوَعَةً - بِكَسْرِ السّينِ المهمَلَةِ وفَتْحِهَا - عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ الله عَنْهُ قَال: صَلَّيْت وَرَاءَ النَّبِيِّ (الله عَنْهُ قَال: صَلَّيْت وَرَاءَ النَّبِيِّ (الله عَنْهُ قَالَ عَصْرَ، فَسَائِهِ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى مِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَرَعَ النَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ قَدْ عَجبوا مِنْ شُرْعَتِهِ، قَالَ: «ذَكَرْت شَيْئًا مِنْ تِبْرِ عِنْدَنَا، فَكَرِهْت أَنْ يَحْبسَنِي، فَأَمَرْتُ بشرِعتِه، قَالَ: «ذَكَرْت شَيْئًا مِنْ تِبْرِ عِنْدَنَا، فَكَرِهْت أَنْ يَحْبسَنِي، فَأَمَرْتُ بقض مِنْ سُرْعَتِه، واه البُخاري

'Uqbah bin Al-Harith said: Once I performed the 'Asr prayer in Al-Madinah behind the Prophet. He got up quickly after finishing the prayer with Taslim, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed." [Al-Bukhari]

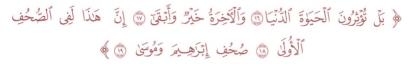
COMMENTARY

The author - may Allah shower blessings on him - cited what he reported from Uqbah bin Al-Haarith - may Allah be pleased with him - that he (Uqbah) observed the 'Asr Prayer with the Prophet (ﷺ) one day. Thereafter, the Prophet (ﷺ) stood up hurriedly overstepping the people's necks towards the room of one of his wives. Then, he (ﷺ) came out afterwards and saw that people were amazed at what happened.

Therefore, the Prophet (ﷺ) explained the reason to them that, "I recalled that there was some gold left with me meant for charity." That is, which should have been shared out, "I dislike that it holds me

back, so I gave orders that it should be distributed."

This hadeeth contains evidence to hasten to perform good deeds and that one should not slack in doing so since one knows not when death will overtake him making him become unable to carry out the noble deeds. It is important for the individual clever; working towards what comes after death and not becoming neglectful. Therefore, if one is always swift regarding his worldly affairs, making use of the opportunities, it is obligatory for him to do same regarding affairs of his hereafter and even more. Allah – Blessed is He and Exalted – says:



"Nay, you prefer the life of this world. Although the Hereafter is better and more lasting. Verily, this is in the former Scriptures. The scriptures of Ibraheem and Musa" [al-A'laa: 16-19].

This hadeeth contains evidence that the Messenger of Allah (ﷺ) was the quickest of the people to perform good deeds. And that he (ﷺ) needed to carry out good deeds like others too. Hence, when he (ﷺ) said, "No one will enter the Paradise by his acts (alone)", they (i.e., the companions) enquired; "Not even you?" to which he said, "Likewise me, except Allah will overwhelm me with His Mercy."

And this was the Prophet (ﷺ).

Similarly, the hadeeth contains proof for the permissibility of overstepping the necks of people after concluding the Prayers; particularly if such occurs out of necessity. This is because after ending the Prayers the people do not need to remain in their places; in fact, they can leave. Contrariwise, it is prohibited to overstep the people's neck before the Prayer because it hurts the people. For this reason, the Prophet (ﷺ) halted his sermon during a Friday Prayer when he saw a man stepping on people's necks. He (ﷺ) told him, "Sit down! You have caused hurt."

¹ Reported by Al-Bukhaari, Book of Mind-Softeners, Chapter on the Intention and Steadfastness upon Good Deeds; no. 6463, and Muslim, Book on Description of the Day of Judgment, Chapter on No one will enter the Paradise by his Actions (alone); no. 2816.

² Reported by Aboo Daawood, Book of Prayer, Chapter on Stepping over the Necks of the People on Friday; no. 1118, and An-Nasaaee, Book of the Friday

Among the points of benefit in the hadeeth is that the Messenger of Allah (ﷺ) was like other human beings; he would be overtaken by forgetfulness; he could forget as others forget too. Hence, if he – ﷺ could forget something he knew previously, then it is with a greater reason that he may not know some things at some times. Allah – the Mighty and Sublime - said to him:

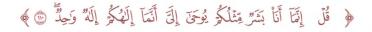


"Say (O Muhammad): 'I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen, nor I tell you that I am an angel..." (Al-An' am: 50)

Thus, Allah – the Exalted - commanded him to announce to the chiefs that the treasures of Allah were not with him, he does not have the knowledge of the Unseen, and he − ﷺ - is not an angel.

This blocks the path in the face of those who turn to the Prophet (**) for their needs and during misfortunes, calling unto him. Those are rather his enemies, not his allies, because had he – alayhi salaat was-salaam - been alive, he would have asked them to repent. If they accept and repent, (that is good); else, he would have had them killed because they are polytheists. It is not permissible for a person to supplicate to any other than Allah – the Mighty and Sublime -; neither an angel close to Allah nor a Prophet sent by Him. More so, he – aayhi salaat was-salaam – was sent to safeguard *Tawheed* (singling Allah for worship) and establish worship for Allah alone.

So, the Prophet (ﷺ) knows not the Unseen, he would forget what he previously knew. Similarly, he was in need of food, drink, clothing and guarding against the enemies. He would wore two amours during the Battle of Uhud to prevent attack (from arrows and spears). He (ﷺ) was like other humans; all attributes of humans apply to him ﷺ. Allah the Exalted - said to him:



Prayer, Chapter on Prohibition of Stepping over the Necks of People; no. 1399 and Ibn Hibban in his Saheeh no; (572 - Mawaarid).

"Say: 'Verily I am a mortal like you, it has been revealed to me that your God is One." (al-Kahf: 110).

Consider his attribute of being a mortal; even if he does not say "... like you", it would have sufficed; that it to say, if He – the Exalted - had only said, "I am a mortal", we would deduce clearly that he is a human being like (other) humans. Nevertheless, He – the Mighty and Sublime - added, "...like you"; "I am not different from you in any way except for the revelation": "...it has been revealed to me that your God is One"...till the end of the verse.

The hadeeth contains evidence as well for the seriousness and importance of (keeping) trust and that it may confine the individual if he does not discharge it promptly. Hence, he (*) said, "I dislike that it holds me back." If this is regarding trust, the samething applies regarding debts. It is incumbent on the individual to hasten towards settling his debt when due. However, there is no blame if he delays it as the creditor permits him. But if he does not agree to that with him, then it is necessary for him to hasten its payment.

In fact the scholars - may Allah have mercy on them - say, "The obligation of going for the Hajj is removed from the debtor until he offsets his debt because being indebted is serious." Before Allah granted him victories, the Prophet (*) would enquire whenever a corpse was brought to him, "Is he indebted?" If they say, "No", he would proceed to perform the funeral Prayer. Conversely, if they say, "Yes", he would ask, "Does he have anyone to settle it?" If they replied in the affirmative, he would proceed to perform the funeral Prayer. But if they replied in the negative, he would move backwards and avoid the Prayer; he refrained from observing the funeral Prayer over the dead if he was indebted.

One day, the corpse of an Ansaar man was brought to him that he may observe the funeral Prayer over it. He made a short movement and then asked, "Is he indebted?" They answered, "Yes, O Messenger of Allah, he has three dinars on him, but he has no guarantor." Consequently, he refrained and said, "Pray over your companion." Bewildered, their countenances changed; why would the Prophet (**) avoid observing the Prayer over him?! Abu Qataadah - may Allah be pleased with him - then came forward and said, "O Messenger of Allah, I take responsibility of his debt." Thereupon, the Prophet - **

then moved proceded and observed the Prayer. (1)

Unfortunately, nowadays you find many indebted having the capability to settle it, but they begin to procrastinate - and the refuge is with Allah. It has been reported from the Prophet (ﷺ) that he said: "The rich person's delay to settle his debt is injustice." (2)

You should understand that debt is not as the people think, that it is to collect a commodity for a price higher than its normal price. Debt is any established liability—this is debt. This includes credit purchase, house rent, car hire; anything that is against your person is a debt. It is obligatory for you to hasten to settle it immediately.

Among the lessons in the hadeeth is that it is allowed to delegate something the individual wants to hand out. As such, he said, "I commanded that it should be distributed." So, he (ﷺ) ordered that it be shared out. Such delegation is permitted in any transaction that accommodates representation among the rights of Allah such as Hajj, handing out the Zakat, and rights of people like buying and selling, mortgaging and similar others.

The summary of this hadeeth is: Hastening to carry out good deeds and not slackening regarding it. You should understand that if you make yourself get used to tardiness, it becomes a trait. On the other hand, if you train yourself towards hastening to good and being firm in that, would also become part of you.

I pray to Allah to aid you and me on His remembrance, being thankful to Him, and on worshipping Him in the most pleasant manner.

HADEETH 89

الثَّالِث: عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رجلٌ للنبِيِّ (الله عَنْهُ قَالَ: قَالَ رجلٌ للنبِيِّ (الله عَنْهُ قَالَ: «فِي الْجَنَّةِ» فَٱلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، أَرَأَيْتَ إِنْ قُتلْت فَأَنْق عَلَيه ثُمَّ قَاتَلَ حَتَّى قتلَ. متفقٌ عَلَيه

¹ Reported by Al-Bukhaari, Book of Debt Transfer, Chapter on Transfer of the Deceased's Debt is Permissible; no. 2289.

² Reported by Al-Bukhaari, Book of Debt Transfer, Chapter on Debt Transfer; Can one renege on Debt Transfer? No; 2287, and Muslim, Book of Shared-Cropping, Chapter on Prohibition of the Rich Delaying Debt Settlement; no. 1564.

Jabir reported: A man, said to the Prophet during the battle of Uhud: "Tell me where I shall be if I am killed." When he (*) replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed. [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned regarding what he narrated from Jabir bin Abdullah (may Allah be pleased with him and his father) that a man asked the Prophet (ﷺ) on the day of Uhud, "O Messenger of Allah, tell me where I shall be if I fight until I am killed." The Prophet (ﷺ) replied that, "you will enter Paradise." The man then threw away the dry dates with him and marched forth to fight (in the battle) until he was killed - may Allah be pleased with him.

This is evidence regarding the companions' hastening towards righteous deeds - may Allah be pleased with them all – and that they would not slacken in that respect; that is their attitude and for that reason, they were honored in this world and in the hereafter.

In a similar circumstance, the Prophet (囊) once admonished the people on the day of a Festival and then went and gave a sermon to the women too. He (囊) charged them to give out charity, and so, they began to give out their necklaces and rings, dropping them into Bilaal's cloth who was gathering them for the Prophet (囊). (1) They - may Allah be pleased with them - did not tarry in giving out in charity; they even gave out their jewelries.

This hadeeth of Jabir (may Allah be pleased with him) includes lessons such as: that whoever is killed in the path of Allah will certainly enter Paradise. But who is he that is killed in the path of Allah? The person who is killed in the path of Allah – the Mighty and Sublime - is the individual who fights so that Allah's Word is supreme. He does not fight because of sentiment, bravery, or show-off; he only fights so that Allah's Word reigns supreme. As for those who fight

¹ Reported by Al-Bukhaari, Book of Zakaah, Chapter on Encouragement Towards Giving Charity and Interceeding About it; no. 1431, and Muslim, Book of The Two 'Eeds, Chapter on Matters Regarding the 'Eed Prayer; no. 884.

based on sentiment, such as those who fight for the Arab Nationalism, these are not martyrs. This is because fighting for Arab Nationalism is not in the path of Allah; it is rather for mere sentiment.

Likewise the person who fights to show bravery; that is to say, his bravery is his motivation for the battle. And in most cases, an individual would want to exibit a quality he has. If such an individual is killed, it is also not in the path of Allah!

In the same vein, whoever fights to show-off - and the refuge is with Allah -; just for his rank to be noticed, that he should be seen to be fighting the enemies, the non-Muslims; such not in the path of Allah – the Exalted. The Prophet (ﷺ) was asked regarding a man who fights out of sentiments, and another, who fights to show bravery, and another who fights to attract attention; who among them has fights in Allah's cause? The Prophet (ﷺ) replied, "Whoever is fights to make Allah's Word supreme is indeed in the path of Allah."

This indicates the Companions' zeal regarding the matters of knowledge – may Allah be pleased with them all -. Because this man asked the Prophet (**) and that is their line of conduct. They never left any apportunity to waste; they asked the Prophet (**); they benefitted from that in terms of knowledge and deeds. Allah could favour the individual with wide knowledge of Islamic legislations. If he acts based on it, that is another favour. This was the way of the Companions - may Allah be pleased with them.

They would ask the Prophet (ﷺ) about the rulings of the *Sharee'ah* in order to follow it unlike what many do today. They simply ask questions about the legislations of the *Sharee'ah* but abandon them after knowing them; they throw them behind their backs as if they had only sought theoretical knowledge. This, in reality, is manifest loss because the ignorant is better than whoever leaves acting upon knowledge after acquiring it.

If someone says: If we see men fighting and saying, "We are fighting for Islam, in defense of Islam", then one of them was killed; can we

¹ Reported by Al-Bukhaari, Book of Jihad, Chapter on the One who is Killed to make Allah's Word Supreme; no: 2810, and Muslim, Book of Leadership, Chapter on The One Killed to Make Allah's Word Supreme is in The Path of Allah; no. 1904.

affirm that he is a martyr? The answer is: No; we do not testify that he is a martyr because the Prophet (ﷺ) had said, "There is not anyone hurt in the path of Allah - and Allah alone knows who is indeed hurt in His path - except that such will come on the Day of Resurrection while his injury oozes out blood; the colour will be bloody and the smell of musk."

His saying, "and Allah alone knows who is indeed hurt in His Path" points to the fact that the matter is tied to the intention which is unknown to us but known to Allah alone.

One day Umar - may Allah be pleased with him - gave a sermon and said, "O people, you do say so-and-so is a martyr while it is possible that he had loaded his mount from something he stole." Meaning that, he could have gotten his provisions for the battle from unshared stolen booty; so do not say that. You should rather say, "Whoever is killed in the path of Allah is the martyr"; do not certify any particular individual except those particularly affirmed by the Prophet (ﷺ). You should rather give a general statement; say, "Whoever is killed in Allah's path is a martyr", "we hope he'll be among the martyrs"and similar other statements.

Allah alone grants success.

HADEETH 90

الرَّابع: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: جَاءَ رجلٌ إِلَى النَّبِيِّ () فَقَالَ يا رَسُول الله! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحيحٌ شَحيحٌ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلا تُمْهلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ. قُلْتَ: لِفُلانِ كَذَا وَلِفُلانٍ كَذَا، وَقَدْ كَانَ لِفُلان كَذَا» متفقٌ عَلَيه الْحُلْقُومَ. قُلْتَ: لِفُلانِ كَذَا وَلِفُلانِ كَذَا، وَقَدْ كَانَ لِفُلان كَذَا» متفقٌ عَلَيه

Abu Hurairah said: There came a man to the Prophet and said, "O Messenger of Allah, which charity is the most rewardable?" He said, "That you should give charity (in a

¹ Reported by Al-Bukhaari, Book of Jihad, Chapter on The One who Goes Out for Allah's Sake; no. 2803, and Muslim, Book of Leadership, Chapter of Virtues of Jihad and Going Out for Allah's Sake; no. 1876.

state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and-so.' [Al-Bukhari and Muslim]

COMMENTARY

The author has mentioned this hadeeth - may Allah shower blessings on him - under the section of Hastening to Doing Good Deeds and Not Wavering When He Commences It. This man asked the Prophet (**) which charity is the most rewarding. However, he was not asking which charity was the best in its type or quantity, he was rather asking about the best time to give charity. Therefore, he (**) said to him, "That you give charity while you are healthy and desirous." That is, having sound body and mind because when the individual is healthy, he would be parsimonious with money because he would be hopeful of existence and fearful of poverty. Conversely, when he is sick, the world becomes immaterial to him, counting for nothing and so, giving out in charity becomes easy for him.

He (ﷺ) said, "That you give charity while healthy and desirous, hoping remain alive and fearing poverty", and in another narration: "(when) you fear poverty and hope to become rich." Nonetheless, the first version is better. His saying, "(when you) hope to be alive" means, because you have sound health, hoping to remain alive and live long. The healthy person does not really expect death even though death could suddenly overcome a person. Contrary to the sick who would feel he may soon die.

His saying: "...(when you) fear poverty": that is to say, because of your long life. The individual fears poverty when he lives long since what he has essentially gets exhausted. Therefore, this is the best thing to do; give charity while in sound state of health and desirous.

"...so do not slacken": meaning, do not abandon giving out charity "until the veins reach their limit, and you then say, 'such-and-such is for so-and-so and such-and-such is for so-and-so." That is to say,

do not relax or delay handing out charity till the time death comes upon you, when your soul reaches the throat, and realizing that you are leaving this world, "...and you then say, 'such-and-such is for so-and-so.." Meaning, the charity; and "...such-and-such belongs to so-and-so." Meaning that the wealth itself had been been for others, "... for so-and-so" refers to your heirs. Because when an individual passes away, his ownership of the possessions becomes transferred such that he has nothing.

So, this hadeeth contains evidence that the individual should hasten to give charity before death overtakes him, and that it is less virtous for him to begin to hand out his possessions during his last moments than if he gave them out while sound and equally desirous of them.

It is also evidence that if a dying person speaks in his last moments; his words are reckoned with as long as mental retardation has not affected him. But if he becomes not knowing what he says then his words don't count according to his saying – peace and blessings be upon him -, "until the soul reaches the throat, and you then say, 'such-and-such is for so-and-so and such-and-such is for so-and-so."

The hadeeth is proof also that the soul starts leaving the body from the lower parts of the body; it ascends until it gets to the upper parts, and it will be taken from there. So, the Messenger of Allah (*) said regarding that, "until the soul reaches the throat" like Allah's saying:

"And when the soul reaches the throat. And you at the moment are looking on..." (al-Waaqi'ah: 83 – 84)

Hence, the first part from where life leaves humans is his lower areas; and the soul goes out by ascending the body until it reaches the throat. Then, the Angel of Death takes it.

We ask Allah, the Exalted, to grant you and us a good and blissful end.

Allah alone grants success.

HADEETH 91

يَوْمَ أُحُدٍ فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هذَا؟ فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ إِنْسَانٍ مِنْهُمْ يَقُول: أَنَا أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» فَأَحْجَمَ الْقَوْمُ، فَقَالَ مِنْهُمْ يَقُول: أَنَا أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ، فَأَخْذَهُ فَفَلَقَ بِهِ هَامَ أَبُو دَجَانَةَ رَضِيَ الله عَنْهُ: أَنَا آخُذُهُ بِحَقِّهِ، فَأَخَذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ. رواه مسلم.

Anas said: Messenger of Allah took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it." He (the Prophet said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah said: "I shall take it;" and with it he cracked the skulls of the pagans. [Muslim]

COMMENTARY

In this hadeeth, Anas - may Allah be pleased with him - said: Allah's Messenger (ﷺ) was at the Battle of Uhud. The Battle of Uhud was one of the great battles the Messenger of Allah (ﷺ) personally fought. Uhud is a mountain near Madeenah. The reason for the battle was that after the Quraysh people suffered the loss of their leaders and elders at Badr, they wanted a revenge against the Prophet (ﷺ). So, they headed for Madeenah intending to fight Allah's Messenger (ﷺ). When he heard of their advancement, the Prophet (ﷺ) consulted his companions. Some suggested remaining in Madeenah; that if the enemies entered Madeenah it would be possible to shoot arrows at them while they (i.e., the Muslims) would be secured in their houses.

Others, especially the youth among them and those who were not present at the Battle of Badr, advised that the Muslims should march forth against them. Then, the Prophet (ﷺ) entered his house and wore his armour. He then came out and ordered that the Muslims should march forth against them at Uhud. So, the armies met at Uhud.

The Prophet (ﷺ) arranged his companions strategically in rows, in the best manner. He placed some skilled archers – fifty men - on the mountainside and appointed Abdullah bin Jubayr - may Allah be

pleased with him - as their leader and instructed them that, "do not to leave your position; stay in your places whether the battle is in our favour or against us."

When both armies met, the disbelievers were routed and they took to their heels and the Muslims began to gather the booties. Thereupon, the archers on the mountain said, "Come down, so that we can partake in gathering the booties." However, their leader reminded them of the Prophet's instruction that they should remain in their places irrespective of the Muslims winning or otherwise. But in their views, the order had lapsed because the disbelievers were fleeing and only a few amongs them remained.

When the Quraysh equestrians saw that the mountain position was now free of the archers, they pounced on the Muslims from the rear and mingled with them and what transpired followed by the leave of Allah, the All-Powerful and the All-Wise. Seventy Muslims were martyred among whom was Hamzah bin AbdulMuttalib, the uncle of Allah's Messenger (may Allah be pleased with him), the Lion of Allah and His Messenger (ﷺ).

When the Muslims were struck with this great misfortune, some said, "How could we have been defeated while the Messenger of Allah (**) was with us and we are the army of Allah, and more so, those (i.e., the disbelievers) only had the devils with them and are even his soldiers?!" Allah – the Exalted - then replied them by saying,

"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: From where does this come to us?' say to them, 'It is from yourselves (because of your evil deeds)'..." (Aal-Imran: 165)

You are the causes (of the disaster) because you disobeyed as Allah the Exalted said,

"...until (the moment) you lost your courage and fell into disputing about the order, and you disobeyed after He showed you (of the booty) which you love" (Aal-Imran: 152)

That is, what you detested then occurred.

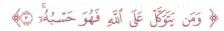
What happened actually did occur for an important lesson Allah – the Exalted mentioned it in *Soorat Aal-Imraan* and the reputable scholar, Ibn Qayyim - may Allah shower blessings on him - excellently discussed the great lessons from this battle, the like of which I have not seen, in his book *Zaad ul-Ma'aad*.

Briefly, the Prophet (ﷺ) took a sword and asked his companions, "Who will take this sword from me?" They all answered, "We will", raising and extending their hands, saying, "I". He then said, "Who will take it by its right?" Then the people withdrew because they did not know what its right is. They also feared that its right might be too great for them to fulfill; they were afraid they might be unable to discharge it such that they would have colleted the sword from Allah's Messenger under a pledge, and would then be unable to fulfill it.

Nevertheless, Allah –the Exalted - guided Abu Dujaanah - may Allah be pleased with him - who said, "I will take it by its right." So he took it by its right, which was fighting with it until it breaks. Abu Dujaanah - may Allah be pleased with him - took it by its right; he fought and cracked the heads of the polytheists with it.

This contains proof that it necessary to hasten towards good deeds and that one should not hold back. He should rather seek the help of Allah – the Mighty and Sublime -; and when one seeks Allah's Help and thinks well of Him, Allah the Exalted will assist him.

Many engage in numerous acts of worship, or regard them as great, but later relapse. However, it should be said to such a person, "Seek Allah's aid and rely on Him." When you do this, and you act upon what pleases Him – the Mighty and Exalted - then glad tidings to you. This is because Allah – the Exalted - shall aid you just as He has said,



"Whoever relies on Allah, He would be sufficient for such..." (at-Talaaq: 3)

Among the points of benefit here is the Prophet's excellent guidance

for his nation; he did not specify any person to collect the sword. He – peace and blessings be upon him - rather made the affair open to everyone. This is how whomever Allah has placed in a position of authority should do because if he favours someone or behaves as such, division may set in among the people which will affect the entire community.

All the same, if a man is to be preferred for a special quality not found in others, then individual may single him out and explain to the rest of the community that he singled him out for such-and-such quality scarce among the people. Then there is no blame in that.

Allah alone grants success.

HADEETH 92

السَّادِس: عَنِ النُّبَيْرِ بنِ عديٍّ قال: أَتَيْنَا أَنَسَ بنَ مَالكٍ رَضِيَ الله عَنْهُ فَشَكُوْنَا إِلَيْهِ مَا نَلْقَى مِنَ الْحَجَّاجِ. فَقَالَ: «اصْبروا فَإِنَّهُ لا يَأْتِي عَلَيْكُم فَشَكُوْنَا إِلَيْهِ مَا نَلْقَى مِنَ الْحَجَّاجِ. فَقَالَ: «اصْبروا فَإِنَّهُ لا يَأْتِي عَلَيْكُم فَشَكُوْنَا إِلاَّ وَالَّذِي بَعْدَه شَرُّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ» سَمعْتُهُ مِنْ نَبِيِّكُمْ زَمَانٌ إِلاَّ وَالَّذِي بَعْدَه شَرُّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ» سَمعْتُهُ مِنْ نَبِيِّكُمْ (وَاه البخاري .

Az-Zubair bin 'Adi said: We went to Anas bin Malik and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your Rubb. I heard this from your Prophet "." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - said regarding what he narrated from Zubayr bin Adiyy - may Allah shower blessings on him -that: they came to Anas bin Maalik (may Allah be pleased with him), the attendant of the Prophet (**). Anas - may Allah be pleased with him - lived long, remaining alive until around 90 A.H. which witnessed some trialsand tribulations.

Therefore, they came to him complaining of what they were facing

from Hajjaaj bin Yoosuf ath-Thaqafi, one of the governors of the Umayyad rulers. He was known for tyranny and butchery; he was obdurate and a despot— and the refuge is with Allah. He was the one who laid siege on Makkah while fighting Abdullah bin Zubayr, may Allah be pleased with him. He shelled the Ka'abah with ballistas until he destroyed it downright or a part of it: he really harmed people.

So, they came to Anas bin Maalik - may Allah be pleased with him - complaining to him. Anas said to them, "Be patient"; he directed them to be patient concerning the tyranny of the leaders. This is because the leaders, at times, are empowered over the people because of the unjust attitudes of the people themselves, as Allah – the Exalted - has said:



"And thus We do make the Zaalimuun (polytheists and wrong doers) Awliyah (supporters and helpers) of one another because of that which they used to earn..." (Al-An'aam: 129)

When you see the leaders persecuting people regarding their wealth or bodies, or preventing them from calling to the path of Allah – the Exalted - or similar matters, ponder on the condition of the people and you will discover that the sources of their trial are the people themselves. They are the ones who have strayed, so Allah placed such leaders in authority over them.

It occurs in a saying - not a hadeeth - that, "As you are, so will you be given rulers."

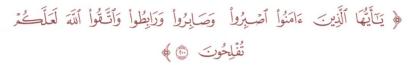
It was said that one of the rulers of the Umayyad Dynasty - I think it was Abdul-Malik bin Marwaan - gathered the prominent people when he heard that people were complaining about the regime. He assembled them and asked, "O you people, do you want us to be like Abu Bakr and Umar to you?" The people answered, "Yes, we want that." He then said, "Then, be like the people Abu Bakr and Umar ruled over and then we will be like Abu Bakr and Umar to you." That is to say, the people are upon the ways of their leaders. When leaders subjugate the populace, in most cases, it is due to people's own deeds.

One of the Kharijites once approached Alee bin Abee Taalib - may Allah be pleased with him - and said, "What is wrong with people that they criticize you and they did not criticize Abu Bakr and Umar?" He replied, "That is because the men at the time of Abu Bakr and Umar

were me and people like me, and the men at my own time are you and people like you." That is, when people are unjust, unjust leaders are made to rule over them.

For this reason, Anas – may Allah be pleased with him - admonished, "Be patient." This is essential; it is compulsory for a person to be patient, there is always a solution for every difficulty. Never think things will always come easy; sometimes, evil may come out of the blues in a surge, but it will never overpower good. However, it is incumbent on us to be patient and handle the issues with wisdom. We should not surrender or be rash; we should deal with the issues with wisdom, patience, and caution.

Allah - the Exalted - says:



"O you who believe! Endure and be more patient, enjoin patience and guard your territory [namely your duties to your Creator], and fear Allah so that you may be successful." (Aal-Imran: 200)

Therefore, if you want success, these are the causes and means; four things:

"Endure and be more patient, enjoin patience and guard your territory [namely your duties to your Creator], and fear Allah so that you may be successful."

Anas bin Maalik (may Allah be please with him) then said, "A time will not come upon the people except that the one after it will be worse until you meet your Lord; I heard it from your Prophet, Muhammad (ﷺ)." Meaning that, the Prophet (ﷺ) said that, "A time will not come upon the people except that the one after it will be worse." Worse is concerning the religion. This evil is not an all-encompassing evil; it could be evil in some situations and good in others and so on.

Nonetheless, every time people increase in opulence, each time they gain more wealth; they become exposed to evils. Opulence destroys man because when he looks at his affluence and luxury his body enjoys, he becomes unmindful of the pleasures of his heart. His greatest concerns become bringing delight to the body whose end is

to the worms and malodorous odour.

This is serious trial; this had harmed the people today. You will hardly find anyone (today) except that he says, "What about our mansion?" "How about our car?" "What about our interior decor?" "How is our food?" Even those who are involved in studying and teaching; some of them study to attain status or positions that will make them obtain worldly comfort as if man was not created for a greater purpose! Moreover, this world and its pleasure are only means; we ask Allah to make you and us employ it as a means.

In synopsis, *Shaykh al-Islam* Ibn Taymiyyah - may Allah shower blessings on him – said, "It is incumbent on the individual to employ wealth as the donkey is used as a ride and the toilet for passing excreta." These are those who truly people recognize wealth and its limitations. Therefore, do not make wealth your greatest concern; get on the back of your wealth otherwise, it will straddle you and this world will become your utmost concern.

Hence, we say, every time worldly pleasures are opened up to a people and they hanker after it, they lose from the matters of the hereafter in proportion of what they got from the world. The Prophet (**) said, "By Allah, it is not poverty that I fear for you." That is, I do not fear poverty for you, you will soon attain worldly pleasures. "I rather fear that the worldly gains are showered upon you as it was showered upon those before you; and you will begin to hanker after it as they did hanker after it; and it will then destroy you as it destroyed them."(1)

The Messenger (ﷺ) has indeed spoken the truth. This is what destroyed people today; rivalry regarding worldly affairs and their living as if they were created just for the worldly pleasures and not the pleasures created for them. So they get busy with what is created for them away from the purpose of their own creation; and that is tump over - we ask Allah for wellbeing.

This hadeeth covers the obligation of being patient with the rulers even if they oppress and transgress because you will soon stand with them without distinction before the King of kings; you will soon be

¹ Reported by Al-Bukhaari, Book of Expeditions, Chapter no. 12; no. 4015, and Muslim, Book of Ascetics, Chapter on "This world is a prison to the believer and a paradise for the unbeliever"; no. 2961.

their litigant on the Day of Resurrection if they had oppressed you. Do not think that the persecutions people perpetrate on the earth away without recompense; the rights of the creature shall necessarily be avenged on the Day of Resurrection! Therefore, you will stand along with them before Allah – the Mighty and Sublime -, and He will judge between you justly.

So be patient and hope for relief so that you can achieve rest of mind and steadfastness. Anticipating relief is itself worship; you worship Allah therewith. Moreover, when you hope for a relief from Allah, the Prophet (ﷺ) said, "And know that certainly, success comes with patience, and relief comes after difficulties and that with every difficulty is ease." (1)

This contains warning about bad times; that the times change, altering to become worse. The Prophet (ﷺ) once said to his companions, "Whoever lives long among you will see a lot of differences." (2) I think that we – and our lifespan is shorter compared to those before us – are seeing serious differences. We have seen numerous differences during the yesteryears and present.

Someone I trust once told me that in this mosque – the central mosque – in the past, the first row gets filled up for the Fajr Prayer even before the call-to-prayer. The people used to come to the mosque to observe the late-night supererogatory Prayers. But where are those observing the late-night Prayers today except as Allah Wills? Few things have changed; you will find one of them as the Prophet (**) described, "...like a bird that leaves its nest hungry in the morning and returns in the evening filled." (3) When he wakes in the morning he would say, "O Allah! Provide for me"; his heart would be connected Allah – the Mighty and Sublime - and Allah provides for him. Conversely, majority of people today are neglectful of this, they rely on other than Allah, and whoever relies on something will be left

¹ Reported by Ahmad in the Musnad (1/307).

² Reported by Aboo Daawood, Book of Sunnah, Chapter on Adhering to the Sunnah; no. 4607, At-Tirmidhee, Book of Knowledge, Chapter on What is Reported on Holding on to the Sunnah and Avoiding Innovations; no. 2676 and Ibn Maajah in the Introductory Notes, Chapter on Following the Ways of the Rightly-Guided Caliphs; no. 42, and Ahmad in the Musnad (4/126,127). At-Tirmidhee said: It is a Hasan Saheeh hadeeth.

³ Reported by At-Tirmidhee, Book of Ascetics, Chapter on Reliance on Allah; no. 2344, and Ibn Maajah, Book of Ascetics, Chapter on Reliance on Allah and Certainty of Faith, no; 4164, and Ahmad in the *Musnad* (1/30, 50).

subservient to it.

Yes, in these later times – and all Praise is due to Allah – there is no doubt that Allah – and free is He from all imperfections and Exalted is He - has opened the way for the youths - and I ask Allah to increase His favour on them. Allah opened the way for them and they turn to Him. So, we find a big difference between these latter years of ours and the yesteryears with respect to the youths. About twenty years ago, you would almost not find a young person in the mosque. On the contrary, majority of those in the mosque today are the young people, and all praise is due to Allah. This is favour from Allah, and praise is due to Him for that. One hopes for a brighter future for this.

You should understand that when the populace is upright, it would force the leaders to uprightness whatever the case may be. So, we pray for our brothers in other countries, those whom Allah favoured with righteousness and steadfastness on the truth, that Allah rectifies their leaders.

In addition, we say, "be patient, your leaders shall become good and when the public becomes upright, the leaders will necessarily become upright."

We ask Allah to rectify the leaders of the Muslims for them and the people; He is indeed Bountiful and Generous.

HADEETH 93

السَّابِع: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «بَادِرُوا بِالأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلاَّ فَقْرًا مُنْسيًا، أَوْ غنى مُطْغيًا، أَوْ مَرَضًا مُفْسدًا، أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهزًا أَوِ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ، أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ!» رَواهُ التِّرْمِذيُّ. وَقَالَ: حَديثٌ حَسَنُ .

Abu Hurairah reported: Messenger of Allah said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will

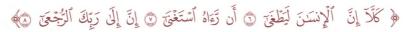
disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter." [At-Tirmidhi]

COMMENTARY

It had been previously mentioned that the Prophet – ﷺ – in a number of hadeeths mentioned what points to the fact that it is important that one hastens to (doing) good deeds. In this hadeeth as well, the Prophet (ﷺ) alluded to a number of matters such that the individual should hasten towards good deeds to safeguard himself from them.

He said, "Hasten to actions before seven (things happen)"; meaning, seven things surround the individual and may afflict him such as poverty. He (紫) said, "...are you waiting for other than poverty leading to mindlessness or wealth leading to corruption..." The individual is always between two states with respect to sustenance. At times, Allah – the Mighty and Sublime - enriches him and provides him with enormous wealth, children, wife, mansions, rides and status in life and other things related to wealth.

When he finds himself himself in this state, he transgresses - and the refuge is with Allah -; he would gathermore and become more arrogant and obstinate about worshiping Allah. He - the Exalted - says:



"Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, unto your Lord is the return." (al-'Alaq: 6-8)

Meaning that, whatever status of wealth and high rank you attain, your return is to Allah – the Mighty and Sublime.

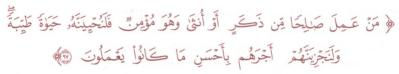
We ourselves find that wealth can be a source of destruction - and the refuge is with Allah -; you would find an individual to be very conscious of his duties to Allah in his state of poverty, he turns to Him, submits his soul, never transgressing. But when Allah provides him with wealth, he becomes arrogant – and the refuge is with Allah

-; his wealth makes him become obstinate.

Conversely, "or poverty leading to mindlessness": Poverty is paucity of means such that the individual has no money. Poverty makes a person become oblivious of numerous benefits because he gets busy seeking wealth through different means abandoning other things of greater benefits. This is something seen. Hence, it is feared that the person may fall in any one of these two; whether the wealth that brings transgression or the poverty leading to inadvertence.

However, if Allah favours a servant with wealth which does not cause misbehaviour or poverty which does not lead to negligence such that his condition is of middle-course; his worship is upright, his general state of affairs is satisfactory, then such is indeed the success of this world.

Moreover, success in this world is not in enormous wealth because that may lead to transgression. Contemplate this statement of Allah:



"Whoever works righteousness – whether male or female – while he (or she) is a true believer, verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do." (an-Nahl: 97)

He the Exalted did not say: "Whoever works righteousness whether male or female; We shall widen his provisions and give him enormous wealth"; He rather said: "...verily, to him We will give a good life", which could entail enormous or little wealth. It has been reported from the Prophet (ﷺ) from what he relates from Allah in a Hadeeth Qudsee that Allah says: "Among My slaves is one if I enrich him, the wealth will cause his destruction. And among My slaves is one if I make him poor, the poverty will cause his destruction."

Moreover, this is the reality. There are among people for whom poverty is best and for others being wealthy is the best. Nonetheless, the Prophet (ﷺ) warns against wealth that leads to transgression and poverty that leads to negligence.

¹ Aboo Nu'aym has reported it in Al-Hilyah (8/318,319).

The third: He said, "...or a destructive sickness": sickness distrupts the individual's affairs. As long as a person is in sound health, you find him happy, motivated and friendly. However, if sickness befalls him, he becomes restrictive; the earth becomes constricted against him, and his own self becomes his only concern. You will find that many things go wrong with him because of his sickness; he is not friendly with people or cheerful to the members of his family because he is ill and exhausted. So, sickness disturbs the sick person's affairs.

Because sickness waits at every opportunity, the individual may not ever have sound health. Many would wake up in the morning active and healthy but become weak and sick in the evening. Conversely, they may reach the evening lively and sound but wake up ill and weak. It is incumbent on the individual to hasten towards righteous deeds being wary of these matters.

The fourth: "...or old age that brings about selinity": Al-Haram (asit occurs in the Arabic text) means, old age. When a person becomes aged having lived long, he becomes as Allah – the Mighty and Sublime - has described, "...returned to the least form of age..." meaning, to the worst and the lowliest state. So you may find the person you had ever known to be of the most intelligent people becoming a child again, or even lowlier. This is because a child has not become intelligent and so, may not know any thing. But this person had known things and later, he returns to the least form of phase. This of course will be difficult for him.

So we find those who are taken back to the least form of age - due to old age - causing difficulties for relatives than even children because they had once been intelligent. The Prophet (**) had once supplicated against being taken back to the least form of age(1) - we ask Allah to guide you and us from being returned to decrepit old age. When man returns to that level, he becomes weary and he will even tire others to the extent that the closest person to him will wish that he died because he troubles and exhausts him. If the person does not wish for it with the tongue, he may express it in his dispositions.

The fifth: "...a sudden death": that is, that man should die; and death does not forewarn the individual; a person may die without

¹ Reported by Al-Bukhaari, Book of Jihaad, Chapter on What Refuge is Sought From of Cowardice; no. 2822, and Muslim, Book of Remembrance of Allah and Supplications, Chapter of Seeking Refuge from Frailty and Laziness; no. 2706.

warning. He may die on his bed while sleeping, on his chair while working, or on his way walking. When a person dies, all his deeds cease except three as the Prophet (ﷺ) said, "When the son of Adam dies, his deeds stop except from three (angles): A flourishing act of charity, a beneficial knowledge or a pious child supplicating for him." (1) So, hasten to good deeds before the abrupt death comes, the one that may suddenly seize you without giving respite!

The sixth one: "...or the Dajjal, what an evil, absent but expected being": Dajjal (asit occurs in the Arabic text) is a hyperbolic expression. It (lexically) means, "falsehood or camouflage." He is a man, Allah – and free is He from all imperfections and Exlted is He - will raise him during the End times. He will go as far as claiming divinity for himself, claiming he is Lord. He will live through his havoc for forty days; a day will be like a year, a day like a month, a day like a week, and others like the usual days. However, Allah – the Exalted - will grant him abilities He would not grant others. As such, the Dajjal will command the heaven and it will rain, he will command the earth and it will sprout vegetation and another land will become barren, he will ask the heaven to hold its rain, and the rains will hold back. He has a paradise and a hell but they are façades - his paradise is the Hell (in reality) and his hell will be Paradise.

This man is one-eyed; (one of) his eyes is like a floating grape, and the word, "*Kaafir* (disbeliever)" is written between his eyes in form of *Kaaf, Faa*, and *Raa*; every believer will read it whether learned (in Arabic) or not. (2) However, the hypocrite and disbeliever will not be able to read it even if such are lettered. This is indeed among the signs of Allah!

Allah will later send 'Eesa the son of Maryam – Peace and blessings of Allah be on him - against this man. So he ('Eesa) will descend from the heaven and will kill him, as contained in some sayings of the Prophet (*), at the Lud gate in Palestine. (3) So, he – peace and

¹ Reported by Muslim, Book of Will, Chapter on Rewards that Reach the Individual After His Death; no. 1631.

² Reported by Al-Bukhaari, Book of Tribulations, Chapter on Mentioning the Dajjal, no; 7131, and Muslim, Book of Tribulations and the Signs of the Last Hour, Chapter on Mentioning the Dajjal, his Attributes and What He Has; no. 2933.

³ It is city near the Bayt ul-Magdis.

blessings be upon him - will eliminate him.(1)

Summarily, the *Dajjal* is a hidden evil in waiting because his havoc is grave. For this reason, we do say in our prayers, "I seek refuge in Allah from the punishment in the grave and from the trial of living and death, and from the havoc of the Dajjal." The Prophet (**) specifically mentioned it, because it is the worst trial that could befall an individual in life.

The seventh: "...or the Hour"; that is, the Last Hour, when there will be general death; and the Hour is unpleasant, just as Allah – the Mighty and Sublime – describes:

﴿ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَى وَأَمَّنُ ﴿

"Nay, but the Hour is their appointed time, and the Hour will be more grievous and bitterer." (Al-Qamar: 46)

The Prophet (ﷺ) warned us about these seven things, and ordered us to hasten to carry out good deeds before they overrun the individual. Therefore, hasten O brother, with your good deeds before the opportunity eludes you. Today, you are active, you have the strength, ability, but a time will come when you will not have the ability or power to do righteous deeds. Hasten now and accustom yourself to it; if you get used to a good deed, you will become so familiarized with it and it will be easy for your soul. The mind will submit to it. But if your soul is habituated to laziness and negligence, you will become incapacitated from doing righteous deeds.

We beseech Allah to aid you and me upon His remembrance, being thankful to Him, and His good worship.

HADEETH 94

الثَّامِن: عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ يومَ خَيْبَرَ: «لَأَعْطِيَنَّ هذِهِ الرَّايَةَ رَجُلاً يُحِبُّ الله وَرَسُولَه، يَفْتَحُ الله عَلَى يَدَيْهِ» قَالَ عُمَر رَضِيَ الله عَنْهُ: مَا

¹ Reported by Muslim, Book of Tribulations, Chapter Mentioning the Dajjal; no. 2937.

أَحْبَبْتُ الإِمَارَةَ إِلاَّ يَوْمَئذٍ، فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أَدْعَى لَهَا، فَدَعَا رَسولُ الله ﷺ عليَّ بْن أَبِي طَالِب، رَضِيَ الله عَنْهُ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «امْشِ وَلا تَلْتَفْتْ حَتَّى يَفْتَحَ الله عَلَيكَ» فَسَارَ عَليُّ شَيْئًا، ثُمَّ وَقَفَ وَلَمْ يَلْتَفْتْ، فَصَرَخَ: يَا رَسول الله! عَلَى مَاذَا أَقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ عَلَى مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لا إِله إِلاَّ الله، وَأَنَّ مُحَمَّدًا رسولُ الله، فَإِذَا فَعَلُوا ذلِكَ حَتَّى يَشْهَدُوا أَنْ لا إِله إِلاَّ الله، وَأَنَّ مُحَمَّدًا رسولُ الله، فَإِذَا فَعَلُوا ذلِكَ فَقَدْ مَنْعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى الله» وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى الله» رواهُ مُسْلم .

Abu Hurairah reported: On the day of the battle of Khaibar, Messenger of Allah said, "I shall hand over this banner to one who loves Allah and His Messenger, and Allah will give us victory through him." 'Umar said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allah called 'Ali bin Abu Talib and handed the banner to him and said, "Go forth and do not turn around till Allah bestows victory upon you." (On hearing this) 'Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allah, for what shall I fight them?" He replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah." [Muslim]

COMMENTARY

The author - may Allah the Exalted shower blessings on him- said from what he quoted from Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah (**) said on the day of (Battle) of Khaybar: "I shall give this banner to a man who loves Allah and His Messenger"; and in another version it adds, "...and Allah and His Messenger love him."

The Day of Khaybar refers to the day of the Battle of Khaybar. Khaybar is a fortified agricultural settlement that belonged to the Jews, one hundred miles North-West of Madeenah. The Prophet (ﷺ) triumphed over it, as it is wellknown in history. Those who worked there were the Jews; so, after the conquest, the Prophet (ﷺ) entered into an agreement with them that they would be allowed to farm there and take half of the farm produce while the Muslims have the remaining half. They remained on that until 'Umar bin Al-Khattab—may Allah be pleased with him - banished them to the Greater Syria and Adhra'aat.

The Prophet (ﷺ) said, "I shall give this banner to a man who loves Allah and His Messenger." The *Raayah* (as it occurs in the Arabic text), banner, is what we refer to as the Flag; the war commander holds it during a war to guide the troops behind him. Thus, he (ﷺ) said, "I shall give this banner to a man who loves Allah and His Messenger."

His saying: "a man" is in the indefinite form, who exactly it will be was not known. Umar bin Al-Khattab – may Allah be pleased with him - said, "I had never loved to be in the position of leadership except on that day" hoping to attain what the Prophet (ﷺ) had said. The people spent that night discussing and guessing whom it might be, with everyone wishing to be given. When they woke up in the morning, the Prophet (ﷺ) enquired, "Where is Ali bin Abee Taalib?" his nephew. The people answered that, "O Messenger of Allah, he is (somewhere) complaining about his eyes" that is to say, he had pains in his eyes.

He summoned him, Ali came and he (ﷺ) spat on his eyes, and he became well immediately as if he had never been pained – and Allah – the Exalted - is indeed capable of doing all things. Then, the Prophet (ﷺ) gave him the banner and said to him, "Advance, and do not hesitate until Allah brings you victory."

And he - may Allah be pleased with him - did as was ordered. When he had walked a little, he paused without turning around because the Prophet (ﷺ) had told him, "...do not hesitate". Then he shouted at the top of his voice, "O Messenger of Allah, upon what should I fight them?" without looking back owing to the Prophet's instruction that he should not look back.

He (紫) replied, "Fight them until they testify that: There is no

other deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah." This is a heavy statement; if it is weighed against the heavens and the earth, it will outweigh them. An individual enters Islam from disbelief with the same statement; it is the door of Islam: testifying that only Allah is the deity worthy of worship, and that Muhammad is His Messenger (**).

The Prophet (ﷺ) continued, "When they do that, they have protected their blood and wealth from you, except with its right; and then their judgement is with Allah." Meaning, if they testify that: No deity is worthy of worship but Allah, and that Muhammad is His Messenger (ﷺ), they will no longer be fought. They have protected their blood and properties except with its right; i.e., the rights of "Laa ilaaha illa llah (There is no deity worthy of worship except Allah)." That is to say, the accompanying rights since it is not just an expression an individual utters with his tongue. On the contrary, it has conditions and implications.

For this reason, when it was said to one of the pious predecessors that the Prophet (ﷺ) said, "The key to the Paradise is, "Laa ilaaha illa llah (there is no deity worthy of worship except Allah)", he said, "Rightly, the key to the Paradise is Laa ilaaha illa llah, but work is incumbent since the key necessarily has crenels." He actually spoke the truth when he said: "Every key needs crenels"; if you bring a key without it the door will not open.

Hence, the statement of the Prophet (ﷺ), "except with its right" encompasses everything by which the individual may become a disbeliever in the statement, "Laa ilaaha illa llah." A man will disbelieve if he says, "Laa ilaaha illa llaah, Muhammadun Rasulullah" but engages an act that nullifies faith; in that case, the statement will not benefit him. The hypocrites used to remember Allah by saying "Laa ilaaha illa llah"; when you see them, their looks, attires and general attitude may please you as if they are the best of believers in faith. They would come to the Prophet (ﷺ) saying, "We surely testify that you are indeed the Messenger of Allah."

The statement will be affirmed with three particles of emphasis: "We testify", "Certainly you are..." and "...indeed the Messenger of Allah" as in, "...we surely testify that you are indeed the Messenger of Allah." Nevertheless, Allah, the Lord who knows the secrets of their hearts, replied them by saying:

﴿ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنْفِقِينَ لَكَذِبُونَ ۞ ﴾

"Verily Allah knows that you are indeed His Messenger, and He testifies that the hypocrites are indeed lying." (Al-Munafiqun: 1)

He – the Exalted - offered them a testimony for a testimony; He testified that the hypocrites were definitely liars. Allah highlighted the falsehood of these people in their statement: "we surely testify that you are indeed the Messenger of Allah", by employing three particles of emphasis. Therefore, it is not everyone that says, "Laa ilaaha illa llah" that would have protected his blood and wealth because the Prophet (ﷺ) gave an exception, "except with its right."

When those who refused to give the obligatory charity among the Arabs after the demise of the Prophet (ﷺ) did so, Abu Bakr - may Allah be pleased with him - prepared to fight them. Some of the companions talked to him, that, "Why should you fight them while they still say "Laa ilaaha illa llah?" But he replied, "By Allah! I shall fight whoever separates between the Prayer and the Zakat." The Zakat is a right on wealth and the Prophet (ﷺ) had said, "except with its right." So, Abu Bakr - may Allah be pleased with him - fought them for that reason and gained victory – and all praise is due to Allah.

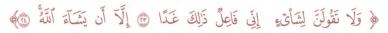
In a nutshell, it is not everyone who says "Laa ilaaha illa llah" has his blood and wealth preserved therewith; its rights must rather be fulfilled. Hence, the scholars (may Allah have mercy on them) say: If the people of a town abandon the call-to-Prayer and the call-to-commence the Prayer, they will not be declared disbelievers. They'll rather be fought. Shedding their blood will be permissible until they return to making the calls to Prayer and the invitation for the commencement of the Prayer.

Although, they are not among the Pillars of Islam, they are among the rights of Islam. They also say: If they abandon the 'Eid Prayer, for example, even though it is not one of the five daily obligatory Prayers, it is incumbent that they are fought. They will be fought with the sword and bullets until they start observing the 'Eid Prayer despite the fact that the 'Eid Prayer is a communal obligation or a recommended act according to some scholars or an individual obligation, according to the soundest opinion. Nonetheless, the point here is with respect to the permissibility of fighting a people owing to their abandoning a

symbol of Islam. As such, the Prophet (ﷺ) said, "except with its right."

This contains evidence that it is allowed for the individual to say, "I shall surely do such-and-such in future" even if he does not say, "In shaa Allah (If Allah wills)." However, it is necessary to understand the difference between a person relating what is in his heart and the individual expressing that he will do a thing; i.e., who desires a thing.

As for the first person, it is not blameworthy for him to say, "I will do such-and-such" without adding "In shaa Allah", because he is only expressing something he has in his mind. But regarding the second person who really wants to do a thing, he should not say anything except that he restricts it with Allah's Will. Allah – the Exalted - says:



"And never say of anything, 'I shall do such and such thing tomorrow'. Except (with the saying), 'If Allah wills." (Kahf: 23-24)

So there is difference between the individual expressing what is in his heart and the one who says, "I will actually do such-and-such tomorrow." Tomorrow is not yours; you may die before tomorrow, and you may not. There are hurdles and interferences; you may live but Allah may you change your mind as it has occurred time and again. How often does a person wish to execute a thing the other day or later in the day but Allah will divert his enthusiasm.

Hence, it was said to a Bedouin – and the Bedouins, SubhanAllah (free is Allah from all imperfections), usually have natural answers to questions -, "how do you know your Lord?" He answered saying, "The footprints point to a movement, the camel dung points to a camel, the heaven with its constellations, the earth with its mountain pass, the sea with their waves; won't all these point to the All-Hearing, the All-Seeing?" Allahu Akbar (Allah is the Greatest)! The Bedouin was not learned but he drew a conclusion with his intellect. Do these marvelous creations not point to a Creator who created them and who is disposing their affairs? Yes, by Allah!

Another was asked, "How do you know your Lord?" He said, "Due to the individual's repealing his intensions and reversing determinations." How is this? A person resolves to do a thing, and

then, his determination wanes out without any apparent reason. So, who reversed it? The One who caused the reversal of the determination is He who placed it there initially and He is Allah – the Mighty and Sublime. He reverses determinations; a person may be determined to do something, and he may actually commence it and later quit it.

Therefore, we say that this hadeeth contains proof that the individual could say, "I shall do such-and-such" by way expressing his mind not necessarily affirming a resolve to do it. This is because the future belongs to Allah alone; but if you only express what you have in mind, then that is not blameworthy.

Allah alone grants success.

THE CHAPTER ON STRIVING

The author - may Allah shower blessings on him - said: "Chapter on Striving" meaning, a person's struggle against himself and others. As for his personal struggles regarding himself, it is one of the most difficult matters, and struggling regarding others will not be achieved except through making efforts about oneself firstly. Makking efforts about ones self entails striving against his soul regarding two things: performing acts of obedience and eschewing acts of disobedience. This is because performing acts of obedience is hard on the soul except for those for whom Allah eases it. Consequently, the soul requires efforts especially when it littley desires righteous deeds. The individual requires strong soulful experience that will motivate him to perform righteous deeds.

Among the most important aspects of that is striving on the soul towards sincerity to Allah, the Mighty and Sublime. Sincerity is a very difficult and serious matter such that one of the pious predecessors declared, "I do not struggle against my soul on anything as in sincerity." Hence, the reward of the sincere people is that Allah forbids the Hell for whoever says *Laa ilaaha illa llah* (there is no deity worthy of worship except Allah) sincerely from his heart.

However, when will this be? It is really a serious one; striving to be sincere to Allah is one of the most difficult things for the individual owing to his free will. In addition, man loves to be outstanding before people; he loves to be respected among people and to be said "this man is an ardent worshipper," "this man has so-and-so good quality."

Hence, the Satan enters upon him through this door, and leads him to show-off! The Prophet (ﷺ) has said, "Whoever says something to seek popularity, Allah will make him be heard, and whoever shows off, Allah will show off of him." (1) Meaning that, Allah will expose him to the people and he will become unmasked – and the refuge is with Allah.

Likewise, among the things the individual struggles to impress on his soul is carrying out acts of obedience such as fasting. It is indeed one of the most difficult acts for human beings because it involves leaving the regular acts of food, drink and sexual intercourse. Therefore, you will discover that it is heavy on the people except he for whom Allah makes it easy and lightens it.

For instance, you find some people as if a mountain is placed on their backs when Ramadan comes – and the refuge is with Allah. This is because they find fasting burdensome and consider it difficult, to such an extent that some expend the better part of their day sleeping. Yet, the same individual may allots his entire night staying awake on a matter that is not beneficial to him because acts of worship are difficult for him.

Likewise making efforts on one's soul to stick to observing the obligatory Prayers in congregation; many only find it easy observing the Prayers in their homes but find it extremely difficult to pray with the congregation in the mosques. Hence, he is always in a struggle with his soul saying: "Be patient, let me finish this job" or "I'll do such-and-such" until the congregational Prayer eludes him. That the individual finds it difficult observing the Prayers in congregation is proof of some levels of hypocrisy in his heart. The evidence for that is the statement of the Prophet (ﷺ), "The most difficult prayer for the hypocrites are the *Ishaa* and *Fajr* Prayers; but if they know what is in both [of goodness], they will come to them even if it amounts to crawling." (2) This requires striving.

As for striving against the soul to abstain from forbidden things,

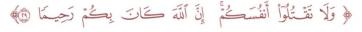
¹ Reported by Al-Bukhaari, Book of Heart Softeners, Chapter of Show-off and Fame-Seeking; no. 6499, and Muslim, Book of Ascetics, Chapter on the Prohibition of Show-Off; no. 2986.

² Reported by Al-Bukhaari, Book of the Call-to-Prayer, Chapter on Excellence of the 'Ishaa Prayer in Congregation; no. 657, and Muslim, Book of the Mosques, Chapter on the Excellence of the Congregation Prayers and Explanation of the Severity of Keeping Back from Them; no. 651.

it is hard for some of the people to abstain from of the prohibited matters. Therefore, you will find some getting used to forbidden acts such that refraining from them becomes hard on the people. We will illustrate this with two examples:

The first instance: Smoking; many of the people are afflicted with smoking cigarette. When cigarette first appeared, the scholars differed regarding its ruling; some of them held it permissible while others ruled it forbidden, and among them are those who detested it. Some of them equated it to intoxicants such that they ruled that smokers be given legal punishments. However, after a period, it became clear without doubts that it is forbidden since the physicians agree that it is injurious to health causing incurable deadly diseases.

For this reason, you find a smoker suddenly falling dead while talking to you or while on his bed; when he carries the lightest of things, he gasps for breath and may even breathe his last. This shows that it is harmful, and harmful things are forbidden for the individual. Allah – the Exalted – says:



"And do not kill yourselves, Allah is indeed merciful to you." (an-Nisaa: 29)

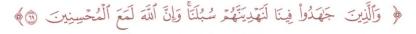
Some of those afflicted with smoking find it hard to abandon. Nonetheless, if he adjusts his soul to leaving it gradually, and distances himself from smokers, it will definitely become easy for him. Yet, the matter requires serious willpower and true faith.

The second example: among the things that are difficult on many people (to quit) – and many have been afflicted by it – is shaving the beard! Shaving the beard is prohibited because the Prophet (ﷺ) said, "Be different from the Fire Worshippers, be different from the polytheists; allow your beard to grow and trim your moustache." (1) Many people have been overpowered by their vain desires and so, they shave their beards! I don't know what such persons gain by so doing?! They only sin serially until their faith becomes weak - and the

¹ Reported by Al-Bukhaari, Book of Dressing, Chapter of Cutting the Nails; no. 5892, and Muslim, Book of Purification, Chapter of the Traits of *Fitrah*; no. 259, 260.

refuge is with Allah.

This is because from the positions of the people of the *Sunnah* and the *Jama'ah* is that sins reduce the individual's faith. Therefore, the one who shaves his beard gathers sins that weaken his faith even when shaving the beard does not augment his activeness or sound health; and diseases do not leave him because of that. However, he is afflicted with it that becomes laborious on him. The individual should therefore impress it upon himself to implement Allah's orders and eschew His prohibitions for him to be of those who strive in the cause of Allah – the Exalted. Regarding their rewards, Allah said:



"Those who strive in Our Cause, we shall certainly guide them to Our Way; Allah is indeed with those who act righteousness." (al-Ankabut: 69) _

As for striving regarding others, it has two forms: A form with knowledge and explanation and the other with weapons.

From the aspects of his striving with knowledge and explanation is regarding those who only ascribe to Islam but are not truly Muslims such as the hypocrites, people of heresies and their ilk. It is not possible to fight them with weapons because they outwardly display Islam, and they identify with us. However, we should exert efforts regarding them through knowledge and giving clarifications. Allah – the Exalted - says:

"O you who believe, fight the unbelievers and the hypocrites, be harsh on them. Their abode is the hell, what a bad place of return." (at-Tawbah: 73)

The Jihad against the unbelievers is with weapons while that with the hypocrites is with knowledge and giving explanations.

For this reason, the Prophet – ﷺ - knew that there were hypocrites among his acquaintances; he knew them specifically but did not kill

them. His permission was even asked for them to be killed but he rather said, "So that people will not say Muhammad is killing his companions." Likewise those who identify with Islam among the People of Innovations; we will not fight them with weapons but with knowledge and giving explanations.

Hence, it becomes obligatory for the youths of the Islamic nation to acquire sound knowledge, not just in a superficial manner; in many places of learning people only seek knowledge shallowly lacking in deep-rooted knowledge. They learn only to obtain a meal ticket or certificate. Real knowledge is that which is firmly established in the heart, as if it is instinctive to such an extent that for the one granted the success to attain such depth in knowledge; you find that not an issue of knowledge meets him except that he understands how to resolve it according to the Book and the *Sunnah* and sound juristic deductions. Therefore, sound knowledge is an absolute necessity.

The people in our times are in dire need of this level of knowledge because Innovations have started to spread its darkness in our lands after it had been cleansed of it. This is now happening due to our receptiveness to others and vice versa, the travelling of some of us to other countries, and the influx of people not upon proper ideology into our country. These innovations need the light of knowledge to illuminate the path, so that our lands will not be affected by the grave and despicable Innovations. These have affected some countries and have even reached the level of disbelief - and the refuge is with Allah.

So, fighting the People of innovation and hypocrisy with knowledge and giving explanation is essential; clarifications nullifying what they are upon by employing convincing evidences from the Book of Allah, the *Sunnah* of His Messenger and the sayings of the pious predecessors among the companions, their followers in goodness, and the scholars of guidance who came after them.

As for the other form of the striving regarding others: it is fighting with weapons. This has to do with fighting those who show open enmity towards Islam; they express this explicitly. These enemies include the Jews and the Christians who refer to themselves as

Reported by Al-Bukhaari, Book of *Tafseer*, Chapter of His saying: "It is same for them whether you seek forgiveness for them..."; no. 4905, and Muslim, Book of Benevolence and Relations, Chapter on Helping the Brother Whether He is Oppressing or the Oppressed; no. 2584.

followers of the Messiah but the Messiah (Jesus Christ – may Allah's peace and blessings be upon him) is actually free from them. If the Messiah (may Allah's peace and blessings be upon him) were to appear, he would definitely fight them even though they ascribe themselves to him. Allah – the Exalted – says:

"Remember when Allah said, 'O you 'Eesa son of Maryam, did you tell people that 'take me and my mother as deities beside Allah." (al-Maidah: 116)

What was 'Eesa's reply?

﴿ قَالَ سُبْحَنَكَ مَا يَكُونُ لِيَ أَنَ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِن كُنتُ قُلْتُهُو فَقَدْ عَلِمْتَهُو تَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَّمُ ٱلْغُيُوبِ عَلِمْتَهُو مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَّمُ ٱلْغُيُوبِ شَهِمَ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَتَنِي بِهِ قَأْنِ ٱعْبُدُواْ ٱللّهَ رَبِي وَرَبَّكُمُ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمُّ فَلَمَّا تَوَقَيْتَنِي كُنتَ أَنتَ ٱلرَقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى اللّهُ عَلَيْهِمْ وَأَنتَ عَلَى اللّهُ وَلَيْتُ فَيْ شَهِيدُ ﴿ ﴾

"He said, 'Praise be to you, it does not befit me that I say what have no right to say; if I had said it you would have definitely known. You know what is in my soul and I don't know what is in your heart. Verily you know what is hidden. I never said anything to them except what you have commanded me of; that 'worship Allah my Lord and your Lord. I was a witness over them when I was with them, but when you took me up, You were the Watcher over them; and You are a witness to all things." (Al-Maidah: 117)

Hence, 'Eesa the son of Maryam said to them only what Allah had commanded him with: "Worship Allah, my Lord and your Lord" but they instead worship 'Eesa and Maryam! They base worshipping Allah upon the saying that: "Allah is the third of the three"! As such, how

will it be correct to ascribe these people to 'Eesa while he will disown them before Allah, the Exalted?!

Therefore, the Jews and the Christians, and the disbelievers among the Buddhists and others among the Communists are all enemies of the Muslims. It is incumbent upon the Muslims to fight them until the Words of Allah reign supreme. Regrettably, today, the Muslims are in a very weak, despicable, and lowly state, fighting one another more than they even face their enemies. This is why the enemies have a free rein over us and we become like ball in their hands, thrown wherever they desire.

Hence, it is incumbent on the Muslims to pay attention to this matter and prepare as Allah, the Exalted has said:

"And make ready against them all can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know..." (Al-Anfaal: 60)

He also said:

﴿ قَاتِلُواْ ٱلْذَينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيُوْمِ ٱلْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱلنَّذِينَ ٱلْخَقِ مِنَ ٱلَّذِينَ أُوتُواْ مَا حَرَّمَ ٱلنَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ أَلْجِزْيَةَ عَن يَدِ وَهُمْ صَغِرُونَ ﴾ ٱلْحِرْنَ اللهِ اللهِ عَلُواْ ٱلْجِزْيَةَ عَن يَدِ وَهُمْ صَغِرُونَ ﴾

"Fight against those who believe not in Allah nor in the Last Day nor forbid that which has been forbid by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and the Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." (At-Tawbah: 29)

"Until they pay the Jizyah": that is, until they pay it to us, the Muslims. "...with willing submission": the scholars have two views regarding its meaning: "out of our authority to collect it" or "from

the hands of one of them such that he – whether Jew or Christian - himself will hand it out. For this reason, the scholars say: If any of them sends his servant to bring it, we will not accept it until he brings it personally and submits it to the officer in charge among the Muslims. So, contemplate what Allah wants from us and how Islam will be in this glorious state. The *Jizyah* will be established for them to pay and they must bring it in person. Even if he is the eldest among them, he will bring it and submit it to the officer in charge in the Islamic State personally and subdued. He must not come with pomp, armies, people, and entourage; no, he will come submissive.

Someone might say, "how are Islamic teachings like this? Is this not partisanship?" We say, "Partisanship to whom? Do the Muslims desire partisanship in order to be rude towards the people? Never; the Muslims are the best of people in character; they rather desire that the Words of the Creator, who made them and these people, prevail and that will happen when the Muslims are superior. However, when will the Muslims be superior? This will be when they cling to the religion of Allah in truth, overtly and covertly and recognize that honour belongs to Allah, His Messenger (ﷺ) and the believers.

However, where is the honor if they degrade Allah's Religion becoming lowly and surbordinates to the enemies of Allah? It is never possible to gain honour in this manner. Islam is the religion of truth, the superior religion. Allah, the Mighty and Sublime, says:

﴿ فَلَا تَهِنُواْ وَتَنْعُواْ إِلَى ٱلسَّلْمِ وَأَنتُهُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُم ﴿

"So be not weak and ask not for peace (from the enemies of Islam) while you are having the upper hand. Allah is with you..." (Muhammad: 35)

What else do you desire? You are superior and Allah is with you, how do you call for peace? Why are you weary? Nevertheless, we are retrogressing and on the reverse side because we have really laxed in our religion. At the time of the Pious Predecessors, they used to walk about in safety while recognizing that they are more entitled to Allah's earth, as He said in His Book:

﴿ وَلَقَدْ كَتَبْنَا فِي ٱلزَّبُورِ مِنْ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِي

ٱلصِّالِحُونَ ١

"And indeed We have written in Az-Zabur, (i.e. all the revealed Holy Books) after (what had been written in) the Remembrance (al-Lauh al-Maufudh), that My righteous slaves shall inherit the land..." (al-Anbiyaa: 105),

Hence, they see themselves as the masters of the land. But nowadays, it is the opposite; very unfortunate.

Therefore, we desire for our children and the youths to learn the Religion in earnest and hold unto it tenaciously. In addition, they should be wary of the enemies of Allah, The Exalted, and understand that it is not possible for Allah's enemies and their own enemies too to strive for their interests in absolute terms. They only strive for their own interests and the destruction of the Muslims at the expense of Islam.

We ask Allah, The Exalted, to honour us with His Religion and honour His Religion with us. May He make us among the callers to, and helpers of the truth. We also ask Him to raise good leaders for the Islamic nation; those who will lead it to what holds its goodness and brings bliss in its religious and worldly affairs.

HADEETH 95

فَالأُول: عَنْ أَبِي هُرَيرَة رَضِيَ الله عَنه قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى قَالَ: مَنْ عَادَى لي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَ إِلَيَّ مِمَّا افْتَرَضْت عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ عَبْدِي بِشَيْءٍ أَحَبَ إِلَيَّ مِمَّا افْتَرَضْت عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ عَبْدِي بِشَيْءٍ أَحَبَ إِلَيَّ مِمَّا افْتَرَضْت عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّه، فَإِذَا أَحْبَبْتُه كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَيَدَهُ الَّتِي يَسْمَعُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأَعْطِينَةً، وَلَئِنِ اسْتَعَاذَنِي لَأَعْيِنَنَّهُ وَلِئِنِ اسْتَعَاذَنِي لَأَعْيِنَنَّهُ وَلِئِنِ الْبُخارِي .

Abu Hurairah reported: Messenger of Allah said, "Allah the Exalted has said: I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him- quoted from Abu Hurayrah -may Allah be pleased with him – that the Prophet (ﷺ) said: "Allah – the Exalted – says: 'Whoever stands in enmity to My friend, I announce war against him."

Enmity implies estrangement, the opposite of friendship. As for their Friend, Allah – the Mighty and Sublime - had expounded that in His saying:

"Nay verily the friends [Awliyaa] of Allah no fear for them neither would they feel despair. Those who believe and are pious." (Yoonus: 62-63).

These are the friends of Allah, "Those who believe" that is, they truly establish belief in their hearts sticking to its implications and necessities; "...and are pious", meaning that, they also perform good deeds with their limbs. So, they would guard against every prohibition like abandoning obligations or doing the forbidden things. They combine the goodness of the inner self by way of believing and the outward goodness through god-consciousness; these are the friends of Allah.

Being the friendship of Allah – and free is He from all imperfections

and Exalted is He – is not by mere claims as some well-known liars and impostors make the rank and file of the people to believe by they are in fact enemies (of Allah) - and the refuge is with Allah. Hence, you would find some people in a number of Muslim lands who camouflage before the public saying, "We are the friends (of Allah)" and they carry out some outward worship to deceive the people while they are in the real sense, enemies of Allah. They make this claim a means of amassing wealth, gaining people's respect, assistance, and similar other things.

But - all praise is due to Allah - we have a yardstick Allah the Mighty and Sublime gave; a clear definition of who are the friends (of Allah): "Those who believe and are pious"; these are Allah's friends. Regarding the individual who antagonizes the friends of Allah, He – the Exalted – says: "I announce war against him." Meaning, "I declare war on him." Hence, whoever opposes Allah's friends is engaged in war with Him, the Mighty and Exalted - we ask Allah for protection. And whosoever is at war with Allah is already conquered and forsaken; he will have no supporter!

Then Allah – and free is He from all imperfections - says, "My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him." That is, Allah says, "an individual will not get nearer to Me through anything more beloving to Me than the things I have made obligatory upon him." This means that obligatory acts are more beloved to Allah than the supererogatory ones. Therefore, the five daily obligatory prayers, for example, are more beloving and pleasing to Him than the late-night Prayers and other supererogatory deeds. Similarly, the Ramadan fast is more beloving to Allah than fasting on Mondays and Thursdays, the six days of Shawaal, and the likes. Every obligatory act is dearer to Allah than a recommended act.

This is because Allah – the Mighty and Sublime - stresses the obligatory acts, and enjoins them on the servants; this is a proof of His strong love for them. Because He – and free is Allah from all imperfections - strongly loves the deeds so, He enjoined it on the servants. As for the supererogatory acts, the individual could choose; if he wishes he would observe them and increase in good, and if he so desires he may not. However, the obligatory acts are dearer to Allah and more emphatic.

Nevertheless, amazingly, the Devil has destroyed some people; you find them perfecting supererogatory acts; you may find him - for instance- engrossed in the late-night prayer, so conscious and regular at it. But when an obligatory Prayer commences, unnecessary movements, (devilish) insinuations and wild thoughts preoccupy him. This is an embellishment from the Satan! If you can prettify supererogatory acts, then the obligatory acts are more deserving! So, perfect the obligatory acts because they are dearer to Allah – the Mighty and Sublime - than the recommended deeds.

He continues, "...and My servant will continue to get closer to Me with supererogatory deeds until I love him" – O Allah, we ask You from Your favors. The supererogatory acts bring one closer to Allah and perfect the obligatory acts. An individual will earn Allah's love when he increases in supererogatory deeds while also carrying out the obligatory acts. So Allah will love him, and when He loves him, it becomes as Allah – the Mighty and Sublime - said, "I will become his hearing with which he hears, his sight with which he sees, his hands with which he holds and his legs with which he walks."

Meaning that, He becomes a guide for him as regards those four parts of the body. In his hearing; and so, he will only listen to what Allah is pleased with. Likewise in his sight; He will only direct his gaze towards what Allah is pleased should be looked at and will not stare at the forbidden and glare in a forbidden manner. As for his hands, he will only do what pleases Allah with it because Allah guides him. Similarly, he will only walk towards what Allah is pleased with because Allah guides him and so, he will only move towards something beneficial. This is the meaning of Allah's saying, "I will become his hearing with which he hears, his sight with which he sees, his hands with which he holds and his legs with which he walks."

It does not mean that Allah will become the sense of hearing itself, sight, his own hand and feet – Allah is free from all imperfections! This is impossible! These organs of the individual are rather created and cannot possibly become the Creator. So also, Allah – the Exalted – affirmed in his saying, "My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him." So Allah the Exalted established the supplicant and the Granter, the requesting of refuge and the Giver of refuge and this is not that. It rather means that Allah will be the individual's guide

in his hearing, sight, handling and walking.

His saying – Exalted is He - in this *Hadeeth Qudsi*: "If he asks me, I shall give him" contains evidence that this Friend drew close to Allah the Exalted through the obligatory acts, and then with the recommended acts will be granted his supplications when he asks Allah. So his prayers are readily answered. This broad view is restricted by other hadeeths that point to the fact that He only grants the supplicant his requests as long as he does not ask for a thing of sin or breaking the ties of kinship. If he asks for a thing of sin, it will not be granted. However, in all probability, a Friend will not ask for a thing of sin because he is a believer and pious -, and the believing and pious believer will not request for sin or breaking the ties of kinship.

"And if he were to seek refuge in Me, I shall grant him" that is, if he seeks protection with Me and turns to Me for security against the evil of the wicked, I shall grant him refuge. So, when his supplications are granted and he is protected from what he asks for refuge against; the desired becomes achieved and the undesirable is warded off him.

This hadeeth also contains a number of benefits:

Firstly, establishing Allah's friendship – the Mighty and Sublime –; and Allah's friendship has two classes:

1. A Universal Guardianship (Walaayat al-'Aamah): and that is the dominion over all creatures and authority to dispose them as He wills. The One who assumes the affairs, planning and disposal of all human beings is Allah – the Mighty and Sublime – and from that is His saying:

"... until when death approaches one of you, Our Messengers (angels of death and his associates) take his soul, and they never neglect their duty, then they are returned to Allah, their True Maula [their True Master]. (Al-Anam: 61-62).

The Universal guardianship encompasses all creatures and is

without any human cause; Allah is in charge of the individual whether he likes it or not and without an input from him.

2. Special Guardianship (al-Walaayat al-Khaassah), like His saying:

"Allah is the Wali [Protector or Guardian] of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyaa are Taaghut [false deities and false leaders], they bring them out of light into darkness..." (Al-Baqarah: 257).

The Special Guardianship has a human cause; he will be the one to make efforts towards gaining Allah's guardianship until Allah becomes his guardian:



"...those who believe and are pious", (Yoonus: 63)

Among the lessons in the hadeeth is: the virtue of Allah's friends, and that Allah – and free is He from all imperfections – crosses whoever takes them as enemies; in fact, He will war them.

The lessons include: Obligatory acts such as the Prayer, Zakat, Fasting (in Ramadan), Hajj, Jihad, seeking knowledge among others are better than the supererogatory acts. This is because Allah – the Exalted - said, "My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him."

Similarly, among the points of benefits in the hadeeth is: Affirming the Attribute of Love regarding Allah – the Mighty and Sublime -, and that Allah loves some good deeds more than others, as He loves some personalities more than others. So, Allah – the Mighty and Sublime - loves those who exert effort in His obedience and He loves obedience; and His love varies based on what His Wisdom necessitates – and free is Allah from all imperfections.

Likewise, when a person moves nearer to Allah through the supererogatory acts while observing the obligations, he will, based on that, be assisted in all his affairs. This is based on His saying in this *Hadeeth Qudsi*: "And My servant continues to get closer to Me with supererogatory acts until I love him..."

It also contains evidence that whoever wants Allah to love him - and the issue is easy if He eases it for him -; must observe the obligatory acts, and do many supererogatory acts of worship. In this way, he attains Allah's love and guardinaship.

Among the lessons from the hadeeth is: Affirming Allah's bestowal, and His granting the supplication of His friend based on His statement: "My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him."

The author has cited it under the Chapter of Striving because the soul deserves to be exerted to carry out the obligatory acts and then in observing the supererogatory deeds as well.

We ask Allah to aid us on His remembrance and being thankful to Him and perfecting His worship.

HADEETH 97

الثالث: عَن ابْنِ عَبَّاس رَضِيَ الله عَنْهُمَا قَال: قَالَ رَسُولُ الله ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ» رواه البخاري.

COMMENTARY

The author - may Allah shower blessings on him - said from what he reported from Ibn Abbaas (may Allah be pleased with him and his father) that the Prophet (*) said, "There are two blessings regarding which many people loose: good health and free time." Meaning that, many people incur loss through these two forms of favour; that is to say, they are overwhelmed by them: sound health and free time. This is because when the individual is healthy he will be able to carry out what Allah orders him to do and shun what He has forbidden him from, since he is healthy, delighted, and calm. Likewise free time;

when he has what is enough for him, sufficient; he becomes entirely free.

So, when a person is free and healthy, he becomes careless a lot. A good chunk of our time is squandered without benefit; we are healthy, secured, and free, but we still waste much of our time! However, we will not appreciate this loss in this world; man will only recognize it when his appointed time comes and on the Day of Resurrection.

The evidence for that is Allah's statement:

"Until when death comes to one of them, he says, 'My Lord! Send me back. So that I may do good in that which I left behind..." (Al-Mu'minuun: 99-100)

Allah – the Mighty and Sublime - also says in Sooratul Munaafiqoon:

"... (do good) before death comes to one of you, and he says: 'My Lord! If only You would give me respite for a little while, then I should give the poor-due and be among the righteous."

And Allah the Exalted says:

﴿ وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَأَ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۞ ﴾

"And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do." (al-Munafiqun: 11)

The reality is that a great deal of these periods comes to nothing for us as we do neither benefit from it nor extend benefit to any servant of Allah. But we will not regret this until our appointed time comes; an individual would to be given a chance even if it were a minute in order to seek rectification but that unfortunately will not happen.

However, a person may not lose these two favours – sound health and free time – with death; he may lose them before he dies. Perhaps, he may fall sick and become unable to establish what Allah has made obligatory for him. He is already sick, his heart hardens, and he becomes weary. He may as well become preoccupied with seeking

sustenance for himself and his dependents until he misses many acts of obedience.

Therefore, it is necessary for the intelligent to take advantage of the opportunity of good health and free time for obedience to Allah, the Mighty and Sublime, as much as he is able to. For instance, if he is given to reading the Qur'aan let him increase in recitation, and if he is not learned in recitals, let him engage in much remembrance of Allah, the Mighty and Sublime. If it is not possible for him, he should command good and forbid evil or extend assistance and goodness within his ability to his brothers, and so, no benefit will be missen. The reasonable individual is the one who takes advantage of the opportunity of sound health and free time.

This contains proof that Allah's favours vary, and that some are superior to others. And the greatest favour Allah – the Exalted – grants any servant is the favour of Islam; a favour which Allah has deprived many people. Allah – the Exalted - says:



"This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (al-Maidah: 3)

When the individual finds that Allah has favoured him with Islam and opened his heart to it, then this is the greatest favour.

Secondly is the favour of intellect. When a person sees a mentally derailed who cannot manage his affairs and would often harm himself and family - he thanks Allah for this great favour; it is indeed a great favour.

Then thirdly is the favour of Safety in the lands; and it is among the outstanding favours. We will cite an example of serious heartwrecking things our own fathers and grandfathers experienced in this land. We heard that when one of them goes out for the Fajr prayer, he arms himself with his sword because of the fear that someone may attack him. Then we also mention the Gulf War that just took place last year; how greatly people were gripped by fear! People began to cover their windows with wax owing to fear of what might be released against them. The people were gripped in serious fear and anxiety. So, nothing compares with the favour of safety

except the blessings of Islam and intellect.

Fourthly, among the favours Allah has granted us - especially in this land – is easy sustenance; it comes to us through different means. We are in tremendous comfort – and all praise belongs to Allah -; the houses are filled with provisions, an individual would have what suffices for two, three or even more. This is also part of favours and it is incumbent on us to be thankful to Allah for these great favours.

We should uphold being obedient to Allah that He may bestow more favours upon us as He- the Exalted - says:

"And [remember] when your Lord proclaimed: 'If you give thanks, I will give you more; but if you are thankless, verily My punishment is indeed severe." (Ibraheem: 7)

HADEETH 98

الرابع: عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ اللهِ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هِذَا يَا رَسُولَ الله! وَقَدْ غَفَرَ الله لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟! قَالَ: «أَفَلا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟» متفقٌ عَليه. هذَا لَفْظ البُخَارِيِّ، وَنَحْوه فِي الصَّحِيحَين مِنْ رَوَاية المُغِيرة بن شُعْبَة .

Aishah رضي الله عنها said: The Prophet ه would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allah?" [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - also mentioned

what he related from Aa'isha - may Allah be pleased with her - under the Chapter of Striving. And we had previously explained that from the aspects of Striving is for the individual to exert himself and condition it to worship Allah, and be steadfast.

The author -may Allah shower blessings on him- mentioned on the authority of Aa'isha (may Allah be pleased on her) that the Prophet (ﷺ) used to stand up in prayer at night until his feet got cuts. So I said, "O Messenger of Allah! Why do you do this while your past and future sins have been forgiven?" He (ﷺ) then said, "Should I not then be a grateful slave of Allah?"

Aa'isha -may Allah be pleased with her - was one of the most knowledgeable people about the affairs of the Prophet (業). She knew the private affairs of the Prophet (業); i.e., what he did inside his house. Likewise his (other) wives, may Allah be pleased with them all; they were the most knowledgeable about what the Prophet (業) did in his house.

This was why the great companions used to come to the wives of the Prophet (ﷺ) to ask about his activities at at home. He (ﷺ) would stand in the night to observe the late-night Prayer and Allah – the Exalted – had said in *Sooratul Muzzammil*:

"Verily your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half of the night or a third of the night, and so do a part of those with you." (Al-Muzammil: 20)

So sometimes he - # — would spend most part of the night in Prayer, and at other times, half, and at times, one-third of the night. This is because he (#) would give his self its right of rest while completely devoted to worshipping his Lord. On some occasions he - # — would stand up for less that two-thirds of the night; that is to say, above a half but below two-thirds: and its half and its one-third; according to his vigour. He — peace and blessings be upon him - would stand until his feet become swollen and cut due to long period of standing; i.e., blood gathers around the area and they split.

Some of the younger companions - may Allah be pleased with them all - stood up with him but they became exhausted. For instance, Ibn Mas'ud - may Allah be pleased with him - said, "I prayed with the Prophet (ﷺ) one night and he stood long until I thought of something bad." They enquired, "What occurred to you, Abu Abdur Rahman?" He answered, "I thought of sitting down and leaving him." Meaning he would sit down because of his inability to be patient as the Prophet (ﷺ) would. Hudhayfah bin Al-Yamaan - may Allah be pleased with him - also prayed with him (ﷺ) one night and the Prophet (ﷺ) recited al-Baqarah, an-Nisa, and Aal-Imraan; approximately five Juz' and a quarter a Hizb (half of a Juz'u) altogether.

Hudhayfah – may Allah be pleased with him - said, "Every time he got to a verse of mercy he would supplicate, and each time he got to a verse of glorification, he glorified (Allah), and each time he got to a verse promising torment, he sought refuge (in Allah)"(2) and it is well-known of him to give his readings slowly – peace and blessings be upon him.

Five *Juz'us* and a quarter coupled with asking when he gets to the verses of mercy, and seeking refuge at the verses of threat, and glorification at the verses of glorification; how would the standing then be? It would certainly be long; that was how the Prophet (ﷺ) used to recite during the late-night Prayers.

And when he (ﷺ) prolonged the standing, he would make the the bowing and the prostration long. So, he (ﷺ) made the recitation lengthy and likewise the bowing and prostration.

As a result, if the Prophet (ﷺ) stood up for the Prayer, for instance, on a winter night with twelve hours, he would stand up for more than two-third of the night. Then we can conclude that he stood for approximately seven hours while praying during a lengthy night. Picture what his state would have been! Despite this, he conditioned his soul to give patience and exerted it. So, he said, "Should I not then be a grateful slave of Allah?"

¹ Reported by Al-Bukhaari, Book of the Night Prayer, Chapter of Lengthy Standing During the Night Prayer; no. 1135, and Muslim, Book of the Travellers' Prayer, Chapter of Lengthening the Recitation During the Night Prayers; no. 773.

² Reported by Muslim, Book of the Travellers' Prayer, Chapter of the Recommendation of Lengthening the Recital in the Late-Night Prayer; no. 772.

This indicates that thankfulness (to Allah) is by upholding obedience to Allah; and that whenever an individual increases in obedience of his Lord- the Mighty and Sublime -, then he increases in showing thanks to Allah. Gratitude is not merely by the person's saying with his tongue, "I am grateful to Allah, I praise Allah", this is being thankful with the tongue. However, the matter here is about showing gratitude through deeds such that the individual performs acts of obedience to Allah according to his ability.

It also has evidence that Allah has forgiven the Prophet $(\frac{1}{20})$ his past and future sins; Allah has forgiven him - $\frac{1}{20}$ - his previous sins, and the future ones. He – peace and blessings be upon him - left the world free from sins because he was already forgiven.

Allah can specifically determine to forgive some people of their sins because of good deeds they did, such as the People of Badr. Those who partook in the Battle of Badr were three hundred and ten-some men and among them was Hatib bin Abee Balta'ah – may Allah be pleased with him. The Prophet (ﷺ) indeed told 'Umar in a popular story that: "...don't you know that Allah had looked at the People of Badr and said, 'Do whatever you like for I have forgiven you." It is from the exclusive qualities of the People of Badr, that Allah had forgiven them of the sins they committed.

Otherwise, Haatib - may Allah be pleased with him - had committed a grievous sin; the Prophet (**) was planning to wage a war against the Quraysh after they broke the covenant they entered to with the Prophet (**) during the Treaty of Hudaibiyyah. Haatib - may Allah be pleased with him - sent a handwritten message to the People of Makkah informing them that the Prophet (sallallahu alayhi wasalam) was advancing against them. The Prophet (**) was informed of that through revelation.

So he sent 'Alee bin Abee Taalib and another man on the trail of the woman (who was carrying Haatib's mail). They met her at Rawdatu Khaakh, a popular spring on the highway to Makkah. When they met her, they stopped her and said to her, "Bring out the letter to the People of Makkah in your possession." She replied, "There is no letter with me." They said, "You must surrender the letter with you; otherwise, we will search you up to what is beneath the clothes." When she realized their strong resolve, she brought out the letter from her leather socks containing an address by Haatib to the

People of Makkah informing them (of the plans of the Muslims). They returned to the Prophet (ﷺ) with it. 'Umar (may Allah be pleased with him), among the strongest of the people in the religion of Allah, sought permission to kill Haatib. He said, "The man has become a hypocrite, he penned our secrets to our enemies." Thereupon, the Prophet (ﷺ) replied, "Don't you know that Allah had looked at the People of Badr and said, 'Do whatever you like for I have forgiven you"(1) and he (Haatib) was one of them. Otherwise, (his act) was a serious crime.

Hence, if those in authority apprehend a spy outlining our information to the enemies, it becomes obligatory for them to kill him even if he is a Muslim because he is causing mischief in the land. So killing a spy - even if he is a Muslim - is compulsory for the government because of the enormity of his mischief. However, a hindrance prevented this in his case; he was from the People of Badr. That was why the Prophet (**) did not say, "Don't you know he is a Muslim?" He rather said, "Don't you know that Allah had looked at the People of Badr..."

Hence, this hadeeth contains a proof that from the special qualities of the Prophet (ﷺ) is that Allah had forgiven him his past and future sins. Similarly, this may come about, as I said, for some companions like the People of Badr. Some scholars say: You should know that it is from the peculiar qualities of Allah's Messenger that He had forgiven him his past and future sins. Based on this, every hadeeth connoting that the past and future sins of whoever performs a particular act will be forgiven is weak, because that is a special quality of the Prophet (ﷺ).

As for: "his past sins will be forgiven"; that is found in numerous narrations. But regarding "his future (sins)" that is only for the Messenger (紫) among his exceptional qualities. This general principle is very useful for the student of knowledge; if you come across a hadeeth that mentions "whoever does such-and-such, his past and future sins will be forgiven". You should understand that the statement, "future" is weak and not authentic because this is among the distinctive qualities of our Prophet (紫).

¹ Reported by Al-Bukhaari, Book of Expeditions, Chapter on the Expedition of al-Fath, no; 4274, and Muslim, Book of the Virtues of the Companions, Chapter of the Virtue of the People of Badr; no. 2494.

The hadeeth also contains proof for the excellence of the Late-Night prayer and prolonging the standing. Allah has praised those who stand at night in prayer and elongate it. He – the Mighty and Sublime - said:

"Their sides forsake their beds..." (as-Sajdah: 16).

Meaning, they avoid the bed, "to invoke their Lord in fear" i.e., they are petrified whenever they ponder on their sins. "...and hope" that is, when they think about the bounties of Allah, they long for them. "...and they spend out of what we have bestowed them." I ask Allah to make you and myself among them.

Their sides forsake their beds not by keeping vigil before television sets, playing cards, maligning people's dignity or similar other things. Rather, they are engaged in praying to Allah –the Mighty and Sublime -, worshipping Him in fear and hope.

﴿ فَلَا تَعَامُ نَفْسٌ مَّا أُخْفِي لَهُم مِّن قُتَرَةٍ أَعْيُنِ جَزَآةٌ بِمَا كَانُواْ يَعْمَلُونَ ﴿

"And out of which we bestowed then they spend. No person knows what is kept hidden for them of joy as a reward for what they used to do." (Sajdah: 17)

Where is this thing that is hidden for them? What explains that has been narrated in the *Hadeeth Qudsee* in which Allah – the Mighty and Sublime - says: "I have prepared for my righteous servants what no eye has ever seen, what no ear has ever heard and what has never occurred to a human mind."⁽¹⁾

I beseech Allah to make you and myself among the dwellers of the Paradise for He is Bountiful and Generous.

HADEETH 99

الخامس: عَنْ عَائِشَة رَضِيَ الله عنْهَا أَنَّهَا قَالَتْ: «كَانَ رَسُولُ الله ﷺ

¹ Reported by Al-Bukhaari, Book of the Virtues of the Laylat al-Qadr, Chapter on the Deeds of the Last Ten days of Ramadan; no. 2024, and Muslim, Book of I'tikaaf, Chapter of Making Efforts in the Last Ten days of the Month of Ramadan; no. 6401.

إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ متفَقٌ عَلَيْهِ.

Aishah رضي الله عنها said: With the start of the last ten days of Ramadan, Messenger of Allah ه would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication. [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him- said regarding what he reported on the authority of the Mother of the Believers, Aa'isha, the daughter of Abu Bakr As-Siddeeq (may Allah be pleased with them both) about the condition of Allah's Messenger (*) during the last ten days of Ramadan. When it reaches the last ten days he – peace and blessings be upon him - would tie his loincloth; keep awake during the night and be entirely dedicated to worship.

It has been mentioned in the hadeeth earlier that he (ﷺ) would stand up in prayer during the night until his feet get cuts. And that he stood for even more than a half of the night or half or one-third of the night. However, during the last ten nights in Ramadan, he (ﷺ) would spend the entire night standing in Prayer, engaged in worship. At sunset, he would break the fast, have his dinner and the 'Ishaa Prayer and do other things of seeking closeness to Allah, the Mighty and Sublime.

This does not mean that he engaged in Prayer all night long based on the evidence that Safiyyah bint Huyayy bin Akhtab would come to him and he would discuss with her after the 'Ishaa Prayer. Nevertheless, all of what he – ﷺ – would engage in during those nights were acts of drawing nearner to Allah whether the Prayer, preparation for the Prayer or the like.

This (hadeeth) is a proof that the Prophet (ﷺ) used to stay awake during the last ten nights in Ramadan but would not stay entirely awake at other nights. That is, he does not stay completely awake during any other night except during the last ten days of Ramadan in other to meet the *Laytul Qadr* (the Night of Decree) which comes in one of the nights within the last ten days of Ramadan especially

during the last seven nights of it. This is the night in which Allah – and free is Allah from all imperfections - ordains all that will occur in that year. It is as Allah – the Exalted – said:

"It is better than a thousand months..." (al-Qadr: 3)

So, he would stay awake throughout its night, "And whoever stands (for Prayers) during Laytul-Qadr with faith and hope for reward (from Allah) will have all his past sins forgiven." (1)

Thereafter, the author - may Allah shower blessings on him - mentioned the meaning of his saying: "...and would tie his loincloth." There are those who interpreted it to be a metonymy for staying away from women since he would be performing the *l'tikaf* and women are not allowed the person in *l'tikaf* as Allah - the Exalted - said,

"....and do not have sexual relations with them (i.e. your wives) while you are in I'tikaf..." (Al-Baqarah: 187)

Others among them hold that: It is metonymy for sedulity and really exerting oneself. The two meanings are correct because the Prophet (ﷺ) would not have intercourse with his wives during the last ten days of Ramadan because he is fully devoted observing the *I'tikaaf* at the period. Therefore, he would tie the loincloth, strive (in worship) and exerts himself – ﷺ. This is a kind of striving.

Hence, it is necessary for one to exert himself during the meritorious periods by spending the time in devotion to Allah.

HADEETH 100

السَّادِس: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى الله مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ

¹ Reported by Al-Bukhaari, Book of Fasting the Ramadan out of Faith and Hoping for Reward; no. 1901, and Muslim, Book on the Travellers' Prayer, Chapter of Exhortation Towards Standing in the Nights of Ramadan; no. 760.

خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللّه وَلاَ تَعْجِزْ. وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلكِنْ قُلْ: قَدَّرَ الله وَمَا شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلكِنْ قُلْ: قَدَّرَ الله وَمَا شَاءَ فَعَلَ؛ فَإِنَّ: لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ». رَوَاهُ مسلم.

Abu Hurairah reported: Messenger of Allah said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said about what he reported on the authority of Abu Hurayrah - may Allah be pleased with him - that the Prophet (ﷺ) said, "The strong believer is better and dearer to Allah than the weak one."

A strong believer: That is, in his faith; it does not refer to the the strong in his body because physical strength can be disadvantage for the individual if he uses it in disobedience to Allah. So, physical strength is neither essentially praiseworthy or blameworthy; if a person employs the strength usefully for himself in this world and the hereafter, it becomes praiseworthy. But it becomes blameworthy if he resorts to this strength in disobedience to Allah.

Nonetheless, the strength referred to in the statement of the Prophet (**): "the strong believer" rather means the strength of faith because the word, "strong" goes back to the preceding qualifier, which is faith; as you would say, "A strong man" to mean in his masculinity. Simlarly, in the saying, "a strong believer"; it refers to his faith. The believer's strength of faith will drive him to carry out Allah's obligations on him and do much more supererogatory acts as Allah wills. As for the weak in faith, his faith will be feeble and not energize him to perform the obligatory acts, leave the prohibitions, and as such, he will have a great deal of short falls.

His saying, "(is) better" means better than the weak believer and

more beloved to Allah than the weak believer. Then, he – ﷺ - said, "both are good" that is to say, both the strong and weak believer possesses a degree of goodness. He said "both are good" so that no one thinks that there is no good in the weak believer. The weak believer has goodness in him; he is undoubtedly better than the disbeliever.

The scholars of Arabic Rhetoric refer to this style as *al-Ihtiraz*; that is to say, that the individual gives a statement portending an unintended meaning, and then brings another sentence to reveal that he intended a particular meaning. An example of this in the Qur'aan is Allah's saying:

"Not equal among you those who spent and fought before the conquest (of Makkah). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best." (al-Hadid: 10)

When He says: "...such are higher in degree than those who spent and fought afterwards"; it may give the impression that others do not any share in that. He then said, "...but to all, Allah has promised the best."

Another example is in the statement of Allah - the Exalted -:

"And (remember) Daawood and Sulayman, when they gave judgment in the case of the field in which the sheep of certain people had pastured at night We were witness to their judgment. And we made Sulayman to understand (the case)...." (al-Anbiyaa: 78-79)

Since that may be taken to mean that Daawood had a deficiency, Allah – the Exalted - says: "...and to each We gave right judgment (of affairs) and knowledge."

Another example is Allah's saying the Exalted:

﴿ لَا يَسْتَوِى ٱلْقَعِدُونَ مِنَ ٱلْمُؤْمِنِينَ عَيْرُ أَفْلِي ٱلضَّرَرِ وَٱلْمُجَهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فَضَّلَ ٱللَّهُ ٱلْمُجَهِدِينَ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَعِدِينَ دَرَجَةً وَكُلَّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۞ ﴾

"Not equal are those of believer who sit (at home), except those who are disable, and those who strive hard and fight in the cause of Allah with their wealth and lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each Allah has promised good..." (An-Nisaa: 95)

Here (in this hadeeth), the Prophet (ﷺ) said, "...and both are good" meaning, both the strong believer and the weak believer even though the strong believer is better and more beloved to Allah.

He then said, "Seek that which is beneficial to you." This counsel is from the Prophet (ﷺ) to this Ummah. It is a comprehensive advice, "Seek that which is beneficial to you"; strive towards pursuing and realizing it. The opposite of the beneficial thing is that which involves harm and the things that bring neither benefit nor harm.

This is because actions can be classified into three:

- a. That which benefits man.
- b. What that harms man.
- c. What neither benefits nor harms.

So the wise person is the one who would accept this advice of the Prophet (ﷺ) and adhere to what will benefit him. Many are those who waste their time today in non-beneficial things, and in fact in things detrimental to their souls and religion. For this reason, we say to these people and their ilk, "You have not made use of the Prophet's advice due to ignorance on your own part or laxity." Conversely, the intelligent and resolute believer is he who accepts this admonition and strives towards what benefits him in his religion and worldly life.

This is a great hadeeth, it is important for the individual to make it a torch for himself in his religious and worldly activities. The Prophet

(ﷺ) said, "Stick to that which will benefit you"! The statement is general; "...all that benefits you" that is to say, all that brings gain to you whether in the religious or worldly life. If the religious benefit conflicts with the worldly benefit, give preference to the religious benefit because if the individual's religion is upright, the worldly life will be upright too. However, if the worldly life is good with the putrefaction of the person's religion, then it (life) shall become bad.

His saying, "Seek that which will benefit you" indicates the fact that when two benefits contest and one is greater than the other; the more distinguished option is given preference since a greater entails the lesser benefit and something more. Hence, the matter falls under his saying: "Seek that which will benefit you."

For instance, if connecting family ties with a brother comes with that of an uncle, both of them in equal need while it is not possible for you to cater for them both at the sametime. In this case, you give preference to connecting the brother because it is superior and more beneficial.

Likewise, if you are equidistant to two mosques but one has a larger congregation than the other, we would prefer the one with a larger congregation because it is better. So, his statement – ﷺ -: "that which will benefit you" shows that when two benefits contest and one of them is better than the other; we give preference to the greater.

Conversely, if it becomes unavoidable for the individual to commit a forbidden act out of two prohibitions and one of them is severer, he should do the lesser evil. Regarding the prohibitions, the lesser ones take precedence while the greater acts take precedence in obligatory matters.

His statement - # - "...and seek help from Allah"; what an appropriate statement after his saying that, "Seek that which will benefit you"! Because if one is intelligent and wise, he will go after beneficial things and choose what is most valuable, striving and persisting on it. Perhaps, his soul may deceive him such that he depends on himself instead of turning to Allah for help. This happens to many people; the individual would think so highly of himself, not remembering Allah or asking for His Help.

Hence, when he sees he is able to performs some deeds, adhere to the benefits he has a good impressions of himself and so, he may

forget to seek help from Allah. For this reason, he − ﷺ - said, "Seek that which benefits you and seek Allah's help."

That is, do not forget to seek Allah's help even if it is something easy. It is contained in a hadeeth that, "Let everyone of you ask all his needs from his Lord even salt. He should ask Him even of his sandals' straps when they cut"(1) that is to say, even something insignificant; do not forget to seek Allah's aid. If you want to perform ablution, observe the Prayer, go right or left, or you want to place something down, you should bring to mind that you must turn to Allah for help and that if not for Allah's assistance such thing would not have been possible for you.

He then said, "...do not hold back" meaning, continue with the act and do not become lax and rescind, claiming that, "the period is long and activities are much." As long as you have decided at the onset that this is more beneficial for you, and you have sought help from Allah and even commenced it, do not hold back.

This hadeeth really deserves one speaking about it in volumes expounding on it because it has innumerable applications and issues. One of them is that a student of knowledge, for example, who begins to read a book and realizes that it contains benefits and advantages for him, but he becomes bored after a week or a month and moves to another book. We will say concerning this that he sought Allah's help, strove towards what will benefit him, but then became weakened. How did he become weak? Because he discontinued; and his saying, "...do not hold back" means that, "do not leave the work since you already embarked on it because it is beneficial, so continue with it." So you find such person wasting much of their time not gaining anything, because he would at times read this (book) and later that (book) moving from one to the other.

Even in the subsidiary matters, you find a student researching an issue in a book, browsing the pages of the book and digging into the issue, then he would come across another issue in the process and stop there. Thereafter, another issue comes up and he and stops that again and the cycle continues until he derails from the actual issue that made him open the book after having wasted much time.

¹ Reported by At-Tirmidhee, Book of Supplications, Chapter of Seeking Assistance; no. 3604, and Ibin Hibban no; 866, 894, 895 - Ihsaan and At-Tirmidhee said: This is a Gareeb Hadeeth.

This happens frequently, particularly when reading a book like Ibn Taymiyyah's *Fataawah*. You would find someone reading it in order to thrash out an issue, and then he comes across another issue of interest to him, and there it goes. This is not a correct approach; the right procedure is rather to search for the issue for which you opened the book originally.

Likewise when studying the biographies of the companions in *al-Isaabah* of Ibn Hajar - may Allah shower blessings on him – for example. A student would search for the biography of one of the companions, and so, he opens the book to find his life story. Then, he encounters the biography of another companion and then stops to read about the first. Then he opens the pages, finds another companion, and so on. Therefore, considerable time is wasted while he still would not have gotten the biography of the companion he sought to read about originally. This wastes time.

Hence, it was from the Prophet's guidance — ﷺ - to begin with the most important thing one sets out to do. For this reason, when Utban bin Maalik - may Allah be pleased with him — invited Allah's Messenger (囊), he told him, "I want you to come and observe prayer in my house so that I may the place where you pray a praying place." The Prophet (囊) went with some of his companions.

When they arrived at the house of Utbaan, they sought permission to enter and they came in. 'Utban had prepared food for them but the Messenger (\divideontimes) did not start with the food; he rather enquired, "Where is the place you want us to observe the prayer?" He showed it to him and he – \divideontimes - prayed (there) and afterwards, he sat for the food. '1) This is proof that the individual should start with the most important thing for which he set out so that he does not render his action vain.

So the Prophet's saying: "...do not hold back" means, do not be indolent or lax after you already commenced a task, you should carry on with it. If you stop and begin another work, then stop and begin (another work) then stop... you would not have perfected any job.

Then, he said, "And if anything happens to you do not say, 'If I

¹ This hadeeth is reported by Al-Bukhaari, Book of the Prayer, Chapter on 'When he enters a House, he prays...; no. 424, and Muslim, Book of the Mosques and the Prayer Places, the Chapter on Concession of Staying back from the Congregation for an Excuse; no. 33.

had done such-and-such such-and-such would have resulted." That is to say, you have made efforts and persisted, and asked for Allah's help and carried on (with the action). However, the outcome turned out contrary to what you expected; do not say, "If I had done this or that, it would have resulted in such-and-such." This is because this matter is beyond your personal desires. You only did what you have been commanded to do, but Allah – the Mighty and Sublime – has full power and control over His affairs:



"And Allah has full power and control over His affairs, but most men know not." (Yuusuf: 21)

For example: A man travels intending the lesser Hajj but on his way, the vehicle broke down and he returns home. So, he says, "If I had boarded another vehicle, it would have been better and the breakdown would not have happened." We say, "Do not say such a thing, you have made effort. Had Allah – the Mighty and Sublime - willed that you get to (perform the) lesser hajj, He would have made the affair easy but he simply did not will that."

Therefore, when the individual expends the efforts required of him but things still become disappointing, then he should entrust the entire matter to Allah since he already put in his utmost. Hence, he – alayhi as-salaat was-salam - said, "If anything happens to you", i.e., after considerable effort is invested and asking for Allah's help, "do not say, 'If had done such-and-such, such-and-such would have resulted."

May Allah reward our Prophet on our behalf in the best form. He – alayhi as-salaat was-salaaam - explained the wisdom behind that to us when he said, "because *law* (if) opens up the work of the Satan." Meaning that, it opens up evil thoughts, despondency, compunctions, and fretfulness to you until you may even say, "If I had done suchand-such, it would have resulted in such-and-such." But do not say so!

The matter has been concluded and it is not possible that it changed; this is a matter written in the *Lahwul' Mahfuz* (the Preserved Tablet) fifty thousand years before the creation of the heavens and the earth and it will always occur as was written no matter what you do.

So, he – alayhi as-salat was-salaam - said, "You should rather say, 'Allah's Preordainment." Meaning, this is the preordainment of Allah and His decree, and Allah – the Mighty and Sublime - does what He wills:

"Surely your Lord is the doer of what He wills." (Huud: 102)

No one can prevent Him from doing as He wills in His Dominion; He does what He wishes, the Mighty and Sublime.

However, it is pertinent to know that He – and free is Allah from all imperfections - will not do anything except with wisdom, whether known or unknown to us. The evidence for this is His saying:

"And you cannot will, unless Allah wills. Verily is ever All-Knowing, All-Wise." (al-Insaan: 30)

So He explained that His will is associated with wisdom and knowledge. How many things does man detest when they occur, yet it becomes good for him in the end?! Allah – the Exalted – says,

"And it may be that you dislike a thing and it is good for you..." (Al-Baqarah: 216)

Many things have happened proving this verse such as: some years back, an aeroplane took off from Riyadh heading for Jeddah with many passengers on board, more than three hundred. But one of the passengers who had actually booked the flight was in the waiting lounge; his eyes overwhelmed him and he slept off. Boarding the flight was announced and the passengers got on board and by the time he woke up, the doors were already closed. He regretted having missed the flight. However, Allah destined out of His His wisdom, that the plane crashed with its passengers –and free is He from all imperfections and Exalted is He -; but He saved this man! The man detested missing the flight but that was better for him.

So when you make effort and seek help from Allah, and the

result comes contrary to what you desire, do not be sad about the apparent loss; do not say, "If had I done this, such-and-such would have happened." If you say that, the door of evil thoughts, regret and sadness will open and your calm will be disturbed. The matter has ended and gone, so it is obligatory for you to surrender all affairs to the Irresistible, the Mighty and Sublime, and say: "Qadarullaahi wamaa shaa fa'ala (meaning, Allah has preordained and He did what He willed)."

By Allah! If we explore the guidance in this hadeeth, we would have a great deal of respite; instead, you'll find one of us who would not even strive for what will benefit him initially as his time wastes away day and night. And when it is destined that he exerts some efforts on a thing of benefit and it eludes him going contrary to his own expectations, you find him regretting. You find him imagining, "I wish I had not done such-and-such; if I had I done such-and-such it would have resulted in such-and-such." This is not correct; give your efforts as apprioprate and entrust the matter to Allah – the Mighty and Sublime.

If someone says, "How can I advance preordainment as a pretext? How can I say, 'Allah has predestined and He does what he wills'?" The response is that we say; rightly, this entails seeking excuse with destiny; but seeking excuse with preordainment in the proper context is not blameworthy. That is why Allah told His Prophet (ﷺ):

"Follow what has been revealed to you (O Muhammad) from your Lord, none has the right to be worshipped but he and turn aside from the polytheists." (Anaam: 106),

﴿ وَلَوْ شَاءَ ٱللَّهُ مَا أَشْرَكُوا اللَّهُ ﴾

"And had Allah willed they would not have taken others as partners unto Him." (An'aam: 107).

So He the Exalted explained to him – ﷺ - that their ascribing partners to Allah is by His Leave. Nevertheless, it is forbidden and unacceptable to depend on preordainment while the individual continues to commit sins. Allah says:

"Those who took partners (in worship) with Allah will say, 'If Allah had willed we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His will). Likewise belied those who were before them, till they tasted our wrath..." (Al-An'aam: 148)

However, citing preordainment as excuse in the apprioprate place is not blameworthy. The Prophet (ﷺ) once went in to 'Alee bin Abee Taalib and Fatimah bint Muhammad – may Allah be pleased with them both - and found them both sleeping. So, he said to them both, "What prevented you from standing up (for late-night Prayers)?" That is to say, both of you should stand up and perform the late-night Prayers. Alee then replied, "O Messenger of Allah, our souls are in the Hand of Allah, had He wished we would have stood up (for Prayers)." The Prophet (ﷺ) went out while beating his thighs saying:



"But man is ever more quarrelsome than anything..."(1) (Kahf: 54)

This is an argument; but Alee bin Abee Taalib's excuse is apprioprate here because the sleeping person has no blame on him; he did not leave the Prayer while awake. The Messenger of Allah (**) had said, "The pen has been lifted for three (categories of persons)." And it will not be far-fetched to deduce that the Messenger (**) wanted to test what Alee will say in response. In any case, Alee's excuse here is solid because the

¹ Reported by Al-Bukhaari, Book of the Late-Night Prayers, Chapter of the Prophet's Exhorting Towards the Late-Night Prayers; no. 1127, and Muslim, Book of the Travelers' Prayer, Chapter on What is Related of the Individual Who sleeps in the Night until Day-break; no. 775.

² Reported by Aboo Daawood, Book of Legal Punishments, Chapter of the Insane Who Steals or Is Guilty of A sin Requiring Legal Punishment; no. 4401, An-Nasaaee, Book of Divorce, Chapter of the One whose Divorce of His wives Will Not Hold; no. 3432, Ibn Maajah, Book of Divorce, Chapter on the Divorce of the Insane, the Child and the Sleeping Person; no. 2041, Ahmad in the Musnad (6/100, 101, 144), and Al-Haakim in al-Mustadrak (2/59) who then said: "It is authentic according to the standard of Muslim"; and Adh-Dhahabee affirmed it. Al-Albaanee graded it authentic. See al-Irwa; no. 297.

matter was not within his ability; is it possible for a sleeping person to wake up when Allah has not awakened him? No! Then it is valid excuse. However, justifying the individual's persistence upon sins using preordainment is prohibited. We would say, for example, "O so-and-so! Observe the Prayer with the congregation" and he says, "By Allah, if Allah had guided me, I would have observed it." This is not correct. When it is said to another, "stop shaving your beard" he says, "If Allah had guided me, I would have stopped it." "Desist from smoking" and he says, "If Allah had guided me, I would have desisted from it." This is not correct because he is advancing preordainment as justification for continuing to commit sins and deviating.

However, if the individual mistakenly commits a sin, seeks forgiveness, and turns to Allah and is remorseful and says, "This had been destined for me but I seek Allah's forgiveness and turn to Him in repentance." We would say, "This is correct." If he seeks repentance and gives the excuse of predecree; there is no blame in that.

HADEETH 101

السَّابِع: عَنْهُ أَنَّ رَسُولِ الله ﷺ قَال: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ السَّاهُ عَنْهُ أَنَّ رَسُولِ الله ﷺ قَال: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ السَّابِع: عَنْهُ أَنَّ رَسُولِ الله ﷺ وَحُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ السَّالِعِ عَنْهُ أَنْ رَسُولِ الله ﷺ وَالمَكَارِهِ الله عَلْمَ عَلَيهِ .

Abu Hurairah reported: Messenger of Allah said. "The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - stated what he related on the authority of Abu Hurayrah (may Allah be pleased with him) that, Allah's Messenger (ﷺ) said, "The Hell is surrounded with things of lustful" - in another wording – "screened, and the Paradise is surrounded" - in another version "screened with detestable things" i.e., they encircle it. So, the Fire is surrounded with the things of lust while the Paradise is encircled with detestable things. *Ash-Shahwaat* (i.e., lustful things) are what the heart desires even without

contemplation, foresight and without any consideration for the Religion and dignity.

Adultery and fornication – and the refuge is with Allah – are the lust of the private parts; the soul lusts it; when the individual breaks this barrier it becomes a means of his entering the Hell. Likewise consumption of intoxicants; the soul has great desires for it; and as such, the Lawgiver prescribes flogging as a detterent punishment. Hence, if the person destroys this barrier and eventually consumes the intoxicant, which will lead him to the Hell – and the refuge is with Allah.

Similarly is the love of wealth, one of the things the soul craves; when a person steals driven by greed and serious crave for wealth, he would have rendered the barricade asunder and may therefore end up in the Hell – we seek refuge with Allah.

Another example of this is cheating in order to inflate the price of a commodity. The individual lusts this, and he may so do it, tearing the barrier between himself and the Fire and ending up in it.

Everyone likes dominance and superiority over people and looking down upon them; hearts desire this. Therefore, when a person does that, he breaks the barrier between him and the Hell and gets in to it – and the refuge is with Allah!

Nevertheless, what is the cure for this lust that the evil-urging soul craves? Its cure is what comes after it. He (**) said, "And the Paradise is surrounded by detestable things" or "screened by the detestable." That is, it is encircled by offensive things. This is because falsehood is endearing to the evil-urging soul while it finds the truth abhorring. Consequently, a person will gain enterance in to the Paradise if he can overlook these detestable things and exert himself to observe the obligatory deeds and avoid the prohibitions.

Hence, for instance, you see a person who finds Prayers burdensome especially during the winter or chilly weather more so if the person is given to sleep after much tiredness and exertion. You find that the Prayer is burdensome for him; he would dislike standing up and leaving the warmth of the soft bed. However, if he can break this barrier and observe this detested thing, he will end up in the Paradise.

Likewise, the evil-urging soul invites its possessor to fornication. Fornication is a lust and the evil-urging mind craves it. All the same, if

the individual prohibits it and forces it to shun this lust, even though it was abhorring to him, it leads to the Paradise. This is because the Paradise is surrounded with despised matters.

Similarly, the Jihad in the cause of Allah is basically abhorring to the soul:

"Jihad is ordained for you though you dislike it, and it may be that you like a thing which is good for you that you like a thing which is bad for you. Allah knows but you do not know." (Al-Baqarah: 216)

It is loathsome to the soul; but if the individual shreds this barrier, it will be a reason for his entrance into the Paradise. Listen to the statement of Allah:

"Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers." (Aal-Imraan: 169 -171)

Therefore, when one breaks this detestable thing, the barrier, he passes into the Paradise.

Similarly, commanding good and forbidding evil is hard and laborious for the souls. Everybody lack much concern for and detests it claiming that, "What is my concern with the people?" "Do I need to wear myself out for their sake?" But if he breaks this loathsome barrier and commands good and forbids evil, this will be a ground for his entrance into Paradise, and so on. Everything commanded by Allah is loathsome to the souls but you have to drive your soul to carry it out until you gain entrance into the Paradise.

Shunning the prohibitions is offensive and hard on the souls, especially with the strong driving force. Therefore, if you condition your soul to avoid these prohibitions, then that is one of the means of entrance into the Paradise.

In a country of disbelief and unrestrained freedom in which the individual does just whatever he likes a young bachelor has many beautiful young women all around him. Being unmarried, he will undoubtedly face serious discomfort to avoid fornication since it would be ordinarily available to him through numerous means. However, if he can condition his soul to abstain that becomes a means of entering the Paradise for him.

Listen to the statement of the Prophet (ﷺ), "There are seven (sets of people) Allah will put under His shade on the Day there will be no shade except His." That is to say, on the Day of Judgement, when the seriously scorching sun will be brought closer. We experience the heat of the sun now despite the distance of hundreds of years between it and us. This sun will be drawn nearer on the Day of Judgement so close at the distance of a *Meel* away from the heads of creation. Some scholars say that a *Meel* is comparable to a kohl jar – so short -, shorter than a finger length while others say it is a mile distance. Whatever the case, the sun will come nearer to the heads.

However, Allah will shelter some people under His shade on the day there will be no shade except His. I pray Allah make you and me among those whom Allah will put under the shade.

"Allah will put them under His shade": that is, He will create something to give them shade on a day there will be no shade except His. There will be no building, tree or mountain to give shade on that

¹ Reported by Al-Bukhaari, Book of the Call-to-Prayer, Chapter of Whoever Sits in the Mosque Waiting for the Prayer; no. 660, and Muslim, Book of Zakaah, Chapter of the Virtue of Giving Charity Secretly; no. 1031.

day; nothing, except the shade of Allah - the Lord of all that exist. I beseech Allah, the Lord of all that exist, to shade you and me with it. Allah will put those He wills among His servants under this shades such as the seven the Messenger - ## - mentioned in his saying:

"There are seven Allah will put under shade on the day there would be no shade except His: A just Imam, a youth nurtured to give obedience to Allah, a man whose mind is always attached to the mosque, two men who love each other because of Allah - they meet and separate for that purpose -, a man seduced by a pretty and influencial lady."

And this is the point of reference; a high-ranking woman - not a riff-raff - and of immense beauty: Beauty allures the soul to crave a woman and incline towards her. However, "he says, (that is, the man so seduced by such a woman), "I fear Allah!" He does not say, "I don't have the desire" or "people are around us, and I fear that they should discover us" but he says, "I fear Allah." The man is a young man, full of passion, and the means of illicit sexual relations are present and its inhibitors are absent. Yet, there is one thing to prevent him, and that is the fear of Allah, the Mighty and Sublime. So, he said, "I fear Allah." This is among those Allah will put under His shade on the Day there would be no shade except His.

The point is that: the Hell is surrounded by things oflust while detestable things encircle the Paradise. So, condition your soul to what Allah loves even if you detest it. Know that human knowledge is by perceptual experience; so when you train your soul to give obedience to Allah it later becomes attractive to you. You will become used to it; you will then be able to control your soul not to act contrary to obedience when it wants to do so even though this was something you originally found loathsome.

We find some people who hate to observe the Prayer with the congregation. When he starts he finds it hard; but after a while, observing the Prayer in congregation becomes the delight of his eyes. If you order him not to observe the Prayer (in congregation) now, he will not obey you. Accustom your soul and make it detest (disobedience) firstly, it will later become soft and submissive to you.

I beseech Allah to assist you and us on His remembrance, and being grateful (to Him), and (attaining) perfection in His worship.

HADEETH 102

الثَّامِن: عَنْ أَبِي عَبدالله حُذَيْفَةَ بِنِ اليمانِ، الأَنْصَارِيِّ المَعْرُوفِ صَاحِبِ سِرِّ رَسُول اللهِ وَ رَضِيَ الله عَنْهُمَا، قال: صَلَيْتُ مَعَ النّبِيِّ فَافَتَتَحَ الْبَقَرَةَ، فَقُلْتُ يَرْكَعَ عِنْدَ المِائَةِ، ثُمَّ مَضَى؛ فَقُلْتُ يَرْكَعُ عِنْدَ المِائَةِ، ثُمَّ مَضَى؛ فَقُلْتُ يَرْكَعُ عِنْدَ المِائَةِ، ثُمَّ مَضَى؛ فَقُلْتُ يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النّسَاءَ؛ يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى؛ فَقُلْتُ يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النّساءَ؛ فَقَرَأُهَا، يُقْرَأُ مُتَرَسِّلاً إِذَا مَرَّ بِلَيْةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوَّذِ تَعَوَّذَه ثُمَّ رَكَعَ فَجَعَلَ يَقُول: «سَمِعَ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِعَوْدَ نَعَوَّذَه ثُمَّ وَيَامِهِ ثُمَّ قَالَ: «سَمِعَ الله لِمَنْ حَمِدَه، رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ قَامَ قِيامًا طَوِيلاً قَرِيبًا مِنْ قِيَامِهِ ثُمَّ الله لِمَنْ حَمِدَه، رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ قَامَ قِيامًا طَوِيلاً قَرِيبًا مِنْ قِيَامِهِ ثُمَّ سَجَدَ فَقَال: «سُبْحَانَ رَبِّيَ الْأَعْلَى» فَكَانَ سُجُودُه قَرِيبًا مِنْ قِيَامِهِ،

Hudhaifah & reported: I offered Salat (Tahajjud - optional night prayer) with the Prophet & one night, and he started reciting (Surat) Al-Bagarah . I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (Surah) in a Rak'ah, but he proceeded on, and I thought he would perhaps bow on completing (this Surah); he then started (reciting Surat) An-Nisa'; he then started (Surat) Al-'Imran and his recitation was unhurried. And when he recited the Verses which referred to the Glory of Allah, he glorified Him (by saying Subhan Allah - My Rubb, the Supreme is far removed from every imperfection), the Great, and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the Rubb, he sought (His) Refuge. Then he bowed and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-Azim);" his bowing lasted about the same

length of time as his standing (and then on returning to the standing posture after Rukuʻ) he said: "Allah listened to him who praised Him (Samiʻ Allahu liman hamidah, Rabbana wa lakal hamd)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-A'la)," and his prostration lasted nearly the same length of time as his standing. [Muslim]

EXPLANATION

The author - may Allah shower blessings on him- reported on the authority of Hudhayfah bin Al-Yamaan -may Allah be pleased with him and his father- that he observed a Prayer along with the Prophet (*) one night; that is to say, during one of the nights. Some of his companions would observe the (the late-night) Prayer with him. Once, Hudhayfah prayed with him, at another time, Ibn Mas'ood did (may Allah be pleased with him), and at another time, Ibn Abbaas (may Allah be pleased with him and his father) did. The Prophet (*) would observe the Late-Night supererogatory Prayer alone because the late-night prayer is not legislated in congregation except during Ramadan. However, it is not blameworthy to observe it at times in congregation as is in this hadeeth.

He said, "So he (**) started with Soorat al-Baqarah. I thought he would bow down by the hundredth (verse) but he read it entirely." Hudhayfah - may Allah be pleased with him - thought perhaps he would bow down after completing Soorat al-Baqarah; but he continued and recited the entire Soorat an-Nisaa. Hudhayfah said (to himself), "He will go to the bowing position." However, he proceeded and recited Sooratu Aal-Imraan completely, all in a single unit of prayer. He would recite gently without haste; and whenever he reads a verse of glorification, he would glorify (Allah), and whenever reached a verse of request, he made request (from Allah), and whenever he passed by a verse of threat, he sought refuge (with Allah).

Therefore, he & combined recitation with remembrance (of Allah), supplication and meditation. Undoubtedly, whoever supplicates at the verses of supplications, seeks refuge in its places and glorifies (Allah) while reading the verses on glorification, reflects and meditates on his recitation. Therefore, this sort of standing is one of the gardens

of Allah's remembrance - recitation, glorification, supplications, and meditation. Even then, the Prophet (ﷺ) had not gone for the bowing position.

These three chapters - *Al-Baqarah*, *An-Nisaa* and *Aal-Imraan* - are more than five *Juz'u* and a *rub'*. If a person recites them slowly, seeking refuge (in Allah) at verses of threat, supplicating at the verses of mercy, and glorifying Allah at verses of glorifications, how much time will he take to do that? It will certainly be lengthy without doubt. For that reason, the Prophet – ﷺ - would stand observing the Prayer until his legs would swell and crack.

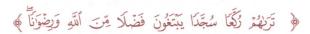
Even when Ibn Mas'ood (may Allah be pleased with him) who was a young man observed the Prayed with him – # – during one of the nights, he said, "The Messenger stayed long during his standing to the extent that I thought of an evil." He (one of his audience) said, "What did you think of?" He answered, "I thought of sitting and leaving him." He (Ibn Mas'ood) could not withstand the long standing – may Allah be pleased with him.

Thereafter, the Prophet – ﷺ - went to the bowing position after completing the three chapters and said, "Subhaana Rabbiy al'Adheem (meaning: Free is my Lord, the Mighty, from all imperfections)." He also stayed long in the bowing position about the length of his standing. He then returned from the bowing and remained in the standing position, saying, "Sami'a llaah liman hamidau rabbanaa walakal hamdu (meaning: Allah Hears the one who praised Him; our Lord, and all praise belong to You)" almost as lengthy as his bowing. He made the prostration, and said, "Subhana rabbiyal 'alaa (My Lord the Most-Exalted, is free from all imperfections)", and stayed long in it as he did in his standing.

This is how the Prophet (ﷺ) used to observe his Prayers; he would make the Prayer correspond; if he stays long in his standing, his bowing, prostration, the standing after bowing, and the sitting between the two prostrations will be long as well. Conversely, when he shortened recitation, he would shorten the bowing, the prostration, and the standing in order to make the prayer proportionate. This is his action in the obligatory and supererogatory Prayers; he would make his Prayers harmonious.

This hadeeth contains a number of benefits:

The first benefit: Makes the purpose of the author citing the hadeeth; that the Prophet (ﷺ) used to perform action of the striving person exerting his soul towards obedience (to Allah). He would observe these strenuous acts seeking the Face and Pleasure of Allah. He - the Exalted - said regarding the the Prophet (ﷺ) and his companions:



"You will see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good pleasure." (al-Fat'h: 29)

Another benefit: It is permissible to observe the late-night Prayers in congregation. However, this should not be always; it may only be done sometimes outside Ramadan. On the other hand, it is from the *Sunnah* for the people to observe it in congregation during Ramadan. Another benefit: It is necessary for the individual during the late-night prayers to stop and supplicate when he reaches a verse of mercy. He could halt if he comes across a mention of the Paradise and say, for example, "O Allah! Make me among its dwellers, O Allah I ask you for the Paradise." And when comes across a verse of threat, he should stop and say, "I seek Allah's refuge from that", "I seek refuge with Allah from the Hell." If he reads a verse of glorification, venerating Allah – and free is He from all imperfections - he should stop to venerate Him and mention His praise. This is during the late-night prayer.

As for the obligatory Prayers, it is not blameworthy to do this but it is not from the *Sunnah*; if the individual does it, then he will not be prohibited from doing it, and if he leaves it, he will not be ordered to do it. This is unlike the late-night Prayer where the preferable thing is for him to observe it; that is to say, seek refuge at the verses of threat, supplicate at verses of mercy, and mention Allah's praise at verses of glorification.

Another benefit from the hadeeth: The allowance of bringing some chapters forward during the reading before others; the Prophet (ﷺ) read Soorah *An-Nisaa* before *Aal-Imraan*, although the sequential arrangement is that *Aal-Imraan* precedes *Soorah A-Nisaa*. However, this - and Allah knows best - was probably before the last year because in the last year of the Prophet (ﷺ), he began to read *Aal-Imraan* before *an-Nisaa*. This was why the companions arranged them in this

sequence: Aal-Imraan before an-Nisa.

The Prophet (ﷺ) used to mention Al-Baqarah and Aal-Imraan together as is in his statement, "Recite the two glitters: Al-Baqarah and Aal-Imraan; they would appear as two clouds or two groups of (a clean) bird defending those who recite them on the day of Ressurection." The point here is that in the end, the arrangement gave precedence to Aal-Imran before an-Nisaa.

Among the lessons in the hadeeth: The Messenger of Allah (ﷺ) used to glorify Allah repeatedly. Hudhayfah said, "He (ﷺ) used to say, "Subhana rabbiyal 'adheem" for a long time, and he would also say, "Subhana rabiy al-A'laa." He mentioned that he (ﷺ) said it for a long time and did not mention any other thing.

This shows that no matter the number of times you repeat saying the "Subhaanalla..." during the bowing or prostration, it is from the Sunnah. Even at that, the Prophet – ﷺ – would repeatedly also say; "Subhaanaka Allahumah wa bihamdika Allahumah igfirlee (meaning: My Lord is far removed from imperfection. Praise is due to You; my Lord forgive me!)" (2) He would also say, "Subbuhun! Qudusun! Rabbul Malaikatu war Rooh (meaning - the One far above all imperfections! The Sacred! The Lord of the angels and the Spirit)." (3)

Thus, it is allowed for the individual to employ any of the formulas of remembrance and supplications that have come from the Prophet (ﷺ) during his Prayers.

We beg Allah, the Exalted, to endow you and us with obedience to His Messenger (ﷺ), in private and the open. We ask Him to protect and guide you and us in this life and the hereafter. Verily, He is the Most Bountiful One, the Most Generous.

HADEETH 103

¹ Reported by Muslim, Book of the Traveler's Prayer, Chapter of Recitation of the Qur'aan and Soorah Al-Baqarah; no. 804.

² Reported by Al-Bukhaari, Book of the Call-to-Prayer, Chapter of the Supplication in the Bowing Position; no. 794, and Muslim, Book of the Prayers, Chapter of What is said in the Bowing or Prostration; no. 484.

³ Reported by Muslim, Book of the Prayer, Chapter of What is Recited During the Bowing and Prostration; no. 487.

التَّاسِع: عَنْ ابن مسعود رَضِيَ الله عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَأَطَالَ الْقِيَامَ حَتَّى هَمَمْتُ بِأَمْرِ سُوءٍ! قيل: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَه. متفقٌ عَلَيه .

Ibn Mas'ud said: One night I joined the Prophet in his (optional) Salat. He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him – said regarding what he cited on the authority of Ibn Mas'ood (may Allah be pleased with him) who was one of those who serve the Prophet (ﷺ). He was in charge of his pillow and tooth-stick. Onenight, he observed the Prayed along with the Prophet (ﷺ), and the Prophet – ﷺ - stood and prolonged the standing. It had preceded in the Hadeeth of Aa'isha that: He used to stand (in Prayer) until his feet cracked⁽¹⁾ or till they swell and they sometimes crack due to prolonged standing.

It is authentic from the Hadeeth of Hudhayfah that: he recited three of the longest chapters in a single unit (of the Prayer) – *Al-Baqarah*, *An-Nisaa* and *Aal-'Imraan*.

Likewise Ibn Mas'ood (may Allah be pleased with him) observed the Prayer with him (ﷺ) on a night and he (ﷺ) made the standing long. So he thought of an evil thing; that is to say, something which will not delight the doer. They enquired, "O Abu Abdur Rahman, what did you think of?" He replied, "I thought of sitting down and leaving him." That means: "I will sit and leave him standing"; because Ibn Mas'ood was tired and weary despite being a young man. However, the Prophet (ﷺ) was not tired because he – alayhi salaat was-salaam - was the strongest in acts of worship and most fearful of Allah, the Sublime and Exalted.

This contains proof that it is from the *Sunnah* for a person to stand up (for the Prayer) in the late-night and make the standings long. By so doing, he is following Allah's Messenger (ﷺ).

Its reference had preceded.

However, you should know that when you lengthen the standing, the *Sunnah* is to prolong the bowing, the prostration, the siting between the two prostrations, and the standing after the bowing as well. It is from the *Sunnah* of the Messenger – ﷺ - to make his Prayer corresponding; when he prolongs the standing, he would elongate the other aspects of the Prayer, and when he makes the standing brief, he did the same thing in the other aspects of the Prayer; this is the *Sunnah*.

HADEETH 104

العاشر: عَنْ أَنُس رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: "يَتْبَعُ المَيِّتَ ثَلاَثَةٌ: أَهْلُهُ وَمَالُهُ، وَعَمَلُه؛ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ: يَرْجعُ أَهْلُهُ وَمَالُهُ، وَمَالُهُ، وَمَالُهُ، وَمَالُهُ، وَمَالُهُ،

Anas reported: Messenger of Allah said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him." [Al-Bukhari and Muslim]

COMMENTARY

When a person dies, his mourners will follow him; his family will escort him to the cemetery. How surprising, insignificant and trifle is the life of this world! The most beloved of people to you will oversee your funeral; they will bury you and keep you away from them. Even if they are paid for the body to remain with them, they will not accept that. Therefore, the persons who are the most beloved to you are those who will direct the funeral, accompany you (to the gravesite), and mourn you.

His property will also accompany him: that is, his slaves, domestics, and belongings. This is typical of a wealthy man who has slaves and domestics; they will all accompany

him. So also are his deeds, they will follow him. However, the other two will return and leave him alone but his deeds will remain with him; we beseech Allah to make your deeds and ours righteous. Hence, his deeds will stay with him to keep his company exclusively in his grave until the Day of Resurrection.

This has evidence that the world will cease to exist. All the adornments of this world will return and will not remain with you in your grave; the Property and children – the adornments of worldly life - will turn back. What will remain? Only deeds! My dear brother, it is incumbent on you to strive to maintain this companion who will remain and not leave with those who will leave. It is necessary for you to struggle hard until your deeds - which will hang out with you in your grave when you are left exclusively with them without loved ones, family and children - become righteous.

The correlation of this hadeeth with the chapter heading is clear because numerous (good) deeds necessitate striving on the soul. Therefore, man has to work hard regarding his soul upon the righteous deeds which will remain (with him) after his death.

We beseech Allah to grant you and us good end, and to look after us with His assistance and care. Verily, He is the Overly Generous, the Bountiful.

HADEETH 105

الحَادِي عَشَر: عَن ابنِ مَسْعُود رَضِيَ الله عَنْهُ قَال: قَالَ النَّبِيُّ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذلِكَ» رواه البخاري.

Ibn Mas'ud sereported: The Prophet said, "Jannah is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire."

[Al-Bukhari]

COMMENTARY

This hadeeth contains encouragement and warning; it has encouragement in the first sentence, "The Paradise is nearer to each of you than the strap of his sandal." The strap of the sandal is the belt over the feet and is very close to the individual. It is usually employed as a parable for nearness. And that (i.e., the nearness of the Paradise to the individual) is for the reason that a person may utter a single word, from Allah's Pleasure – the Mighty and Sublime – not knowing its extent and it will be his means of gaining access to the blissful Paradise.

The hadeeth is even more encompassing than this because giving much good deeds and avoiding prohibitions are among means of entrance into Paradise – and it is easy for whom Allah makes it easy. You would find a believer whose hearts Allah has opened to Islam observing the Prayers with ease, tranquility, high spirit, and love. He would hand out the Zakat, observe the fasting, perform the Hajj and (other) righteous deeds in the same manner such that for him, it is easy, simple, and uncomplicated. Similarly, you may find him moving away from the statements and deeds Allah has forbidden; all these will be easy for him.

The one who is unable to put up with Islam— and the refuge is with Allah—, he will find Islam, acts of obedience and avoidance of prohibitions burdensome such that the Paradise will not be nearer to him than the strap of his sandal.

Likewise the Hell – as in the second expression in the hadeeth that has the warning -; the Messenger (ﷺ) said: "and the Hell as such too": that is, closer to each of us than the strap of his sandal. A person may utter a word, without any care and it will incur Allah's anger such he will consequently enter the Hell for many years. Many times an individual would utter words carelessly, not showing any concern for its implications, and it will hurl him into the Fire – and the refuge is with Allah.

Consider the story of the hypocrites who were with the Prophet (*) during the Tabuk Expedition; they were conversing among themselves, saying, "We have never seen the likes of these readers of ours; potbellied, full of lies and so cowardly while facing the enemy."

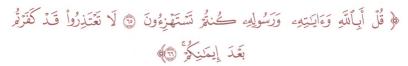
By that, they were referring to the Prophet (ﷺ) and his Companions – may Allah be pleased with them all. (1) That is to say, they have large bellies owing to excessive eating; food is all that they concerns them. "...full of lies" meaning that they utter falsehood; "...so cowardly while facing the enemies", i.e., they fear meeting the enemies; they would not be firm; instead they would run away! This is what the hypocrites said concerning the Prophet (ﷺ) and his Companions.

However, if you consider carefully, you will find that these (characteristics) hold good for the hypocrites perfectly and not the believers. The hypocrites are the most covetous about this worldly life; they are from the worst liars and most weakly against the enemy. These attributes are actually found with the hypocrites. Despite this, Allah – the Mighty and Sublime – said,



"If you ask them, they declare: 'We were only talking idly and jokingly." (at-Tawbah: 65)

That is to say, we did not mean the statement; it was just a joke and play. Allah - the Mighty and Sublime - then queried:



"Say: 'Was is it at Allah and His Ayât (signs) and His Messenger (ﷺ) that you are mocking? Make no excuse, you have disbelieved after you had believed." (At-Tawbah: 65-66)

Hence, Allah – the Mighty and Sublime - explained that these people have disbelieved after their belief because of their mocking Allah, His signs and His Messenger (ﷺ). Therefore, it is incumbent on the individual to check what he says; he should restrain his tongue so that it does not stray and destroy him.

We ask Allah to make you and us firm upon the truth and safe from sins.

¹ Check their statement in *Jaami' al-Bayaaan* by At-Tabaree (6/408 - 410), and *Tafseer Ibn Katheer* (2/153, 253), under *Soorat at-Tawbah* vs. 65 - 66.

HADEETH 106

الثَّانِي عَشَر: عَنْ أَبِي فِرَاسٍ رَبِيعَةَ بِنِ كَعْبِ الأَسْلَمِيِّ خَادِمِ رسول الله ﷺ، وَمِنْ أَهْلِ الصُّفَّةِ رَضِيَ الله عَنْهُ قَالَ: «كُنْتُ أَبِيتُ مَعَ رَسُولِ الله ﷺ، فَمَنْ أَهْلِ الصُّفَّةِ رَضِيَ الله عَنْهُ قَالَ: «كُنْتُ أَبِيتُ مَعَ رَسُولِ الله ﷺ، فَآتِيهِ بِوضوئِهِ، وَحَاجَتِهِ فَقَالَ: «سَلْني» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتكَ فِي اللهَ عَنْهِ اللهَ عَنْهُ قَالَ: «فَقَالَ: «فَقَالَ: «فَقَالَ: «فَقَالَ: «فَقَالَ: «فَقَالَ: فَقَالَ: «فَقَالَ: «فَعَيْ عَلَى نَفْسِكَ الجَّنَّةِ. فَقَالَ: «أَو غَيْرَ ذلِكَ؟» قُلْتُ: هُو ذَاكَ قال: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ» رَواهُ مسلم .

Rabi'ah bin Ka'b Al-Aslami (a servant of the Messenger of Allah and also one of the people of As-Suffah) said: I used to spend my night in the company of Messenger of Allah and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in Jannah." He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Rabee'ah bin Maalik Al-Aslamee (may Allah be pleased with him) who was an attendant of the Messenger (ﷺ) and one of the people of the *Suffa*. Those who attended to the needs of Allah's Messenger (ﷺ) among the freeborns include Rabee'ah bin Ka'b and Abdullaah bin Mas'ood – may Allah be pleased with them.

Because they regularly were in the service of the Messenger – $\frac{1}{36}$ -, they attained high rank among the Muslims. Rabee'ah was among the dwellers of the *Suffa* who were emigrants to Madeenah that did not have any residence and so, the Prophet ($\frac{1}{36}$) lodged them inside his mosque. At a time, their number reached eighty and some other time, lesser. Other Companions would bring food, milk and other items to them as gifts.

Rabee'ah -may Allah be pleased with him – would attend to the Prophet ($\frac{1}{2}$); he got his water for ablution and his other needs. One day he – $\frac{1}{2}$ - told him, "Make a request from me" that is to say,

"request" by way of rewarding him for serving him - # – owing to the Prophet's exceptional generousity. He would say, "Whoever does you any good, reciprocate it." So by way of reciprocating benefit he told him, "Make a request from me." Meaning, ask whatever you want. One may think that this man (Rabee'ah) would ask him for money, but his determination was lofty. He rather said, "I ask to be your companion in the Paradise as I am in this world."

As if to say, "As I am your companion in this life, I ask to be your companion in the Paradise." He – ﷺ – asked him, "Any other thing?" That is, do you want any other thing I could do? He said, "That is just it", i.e., I am only asking you for that. Thereupon, the Prophet (ﷺ) said, "Then help me in your request with much prostrations."

This is the point of reference; that the Messenger (**) said, "Then help me in your request with much prostrations." Plentiful prostrations will necessitate lots of bowing, and these will require lots of standing. This is because in every unit of the prayer, there are only one bowing and two prostrations. Hence, when the prostrations multiply, the bowing and standing will also multiply.

He only mentioned the prostration because it is the best position for the praying person: The nearest the servant would be to His Lord is during his prostration. Although the individual is near to Allah during his standing, prostration, bowing or sitting, he is closest to his Lord while in prostration. This contains proof for the virtue the prostrations. The people of knowledge differ: is prolonging the standing, the bowing, or the prostrations best. Some of them hold that: the best is to extend the standing, but others view that: Lengthning the bowing and the prostration is best.

The soundest opinion however is that: The prayer should correspond; otherwise, the standing is undoubtedly intrinsically longer than the bowing and the prostration positions. However, it is necessary that if the standing is extensive, the bowing and the prostration should equally be long, and if the standing position is short, staying in the bowing and prostration positions should be brief too.

It is also evident from the hadeeth that the more of voluntary Prayers you observe the better with the exemption of the prohibited times

¹ Reported by Aboo Dawood, the Book of Zakaah, the Chapter of Giving the one who asked by Allaah, no: (1672), and An-Nasaaee, the Book of Zakaah, the Chapter of Whoever asks by Allaah – the Mighty and Sublime, no: (6567).

like the time between the *Fajr* Prayer till the sun rises in the length of a spear, during the midday until it descends from the zenith, and from the 'Asr prayer till sunset. It is not permissible for the individual to observe voluntary Prayers during these three periods except those performed for particular purpose such as the Prayer observed upon entering a mosque (the *Tahiyyat al-Masjid*) and the recommended prayers after the Ablution, and the likes.

The hadeeth also contains evidence that one could have a freeborn as an attendant; this is not objectionable. If you tell any of those at your service, "Bring me such-and-such", there is no blame in that. Likewise, if you tell the head of a house, "Give me water" or "pour a cup of coffee for me" and the likes, there is nothing wrong, such requests are not considered bad. Thay are rather from the aspects of kindness in welcoming guests; things like this have become common practice.

It also contains evidence that the Messenger (ﷺ) does not have the capacity to admit anybody into the Paradise. Hence, he did not guarantee this man his request; he rather said, "Then help me in your request with much prostrations." So, if he observes plentiful prostration as Allah's Messenger – ﷺ – counseled, he will be free to be a companion of the Messenger (ﷺ) in the Paradise.

Allah Alone grants success.

HADEETH 107

الثالث عشر: عَنْ أَبِي عَبْد الله - وَيُقَال: أَ بُو عَبْدِ الرَّحْمنِ - ثَوْبَانَ مَوْلَى رَسُولِ الله ﷺ يَقول: مَوْلَى رَسُولِ الله ﷺ يَقول: اللهِ عَنْهُ قَال: سَمِعْتُ رَسُول الله ﷺ يَقول: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ، فَإِنَّكَ لَنْ تَسْجُدَ للهِ سَجْدَةً إِلاَّ رَفَعَكَ الله بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً». رواه مسلم .

Thauban & said: I heard Messenger of Allah & saying, "Perform Salah more often. For every prostration that you perform before Allah will raise your position one degree and will remit one of your sins." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said on the authority of Thawbaan, the freed slave of Allah's Messenger (ﷺ), that he said: "I heard Allah's Messenger (ﷺ) saying, "Stick to making much of prostrations." That is, "Stick to" meaning, "Keep making much prostration." "...for you'll never make a prostration for Allah except that Allah raises you in rank and expiate a sin for you therewith."

This is similar to the previous hadeeth of Rabee'ah bin Maalik Al-Aslamee who told the Prophet –alayhi as-salaam was-salaam – that, "I ask to be your companion in the Paradise." Thereupon, he (ﷺ) said, "Then help me in your request with much prostrations."

Therefore, it contains evidence that it is necessary for the individual to make lots of prostrations. We had previously mentioned that much prostration necessitates lots of bowing, standing and sitting because every unit of the Prayer has two prostrations and a bowing. So it is not possible to make three or four prostrations in a single unit; hence more prostrations necessitate more bowing, standing and sitting.

Then the Prophet (ﷺ) explained the rewards the individual will gain when he prostrates; he will attain two lofty benefits:

The first benefit: Allah will raise him by a rank; that is to say, a level in His sight and in the hearts of the people. Likewise your righteous deeds; Allah will raise you in rank through it.

The second benefit: He will expiate a sin for you with it; and the individual attains perfection with the removal of his trouble and achievement of his goals.

High rank is dear to the individual while sins are things he abhors; so when his rank is raised and his sin cancelled, he would have achieved his goals and been saved from his worries.

HADEETH 108

الرابع عشر: عَنْ أَبِي صَفْوَانَ عَبْد الله بن بُسرِ الأَسْلَمِيِّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَنْهُ، قَالَ: حَدِيثٌ حسنٌ.

'Abdullah bin Busr Al-Aslami said: Messenger of Allah said, "The best of people is one whose life is long and his conduct is good." [At-Tirmidhi]

COMMENTARY

Concerning the hadeeth of Abdullaah bin Busr who said the Messenger (ﷺ) said, "The best among mankind is he whose lifespan is long and whose deeds are righteous." Because the more the person's life is prolonged while obeying Allah, he gets nearer to Allah and gains higher rank in the hereafter. That is for the reason that, every good deed he does as his life becomes long brings him nearer to Allah – the Mighty and Sublime -. Hence, the best of people is he who is favoured with these two things.

As for the long life, it is only from Allah; the individual has no hand in it because lifespans are in Allah's hand. As regards righteous acts, it is within the person's capacity to perfect his deeds; Allah – the Exated - has favoured him with intellect, sent down Books, sent the Messengers, explained the goal, and established the proofs. Everyone has the ability to perform a righteous deed, and when the individual does so, the Prophet (ﷺ) informed us that some righteous deeds are means for attaining long life such as maintaining the ties of kinship.

The Prophet (ﷺ) said, "Whoever loves that his provision is widened for him and that his traces remain after him; then let him maintain his ties of kinship." (1) Connecting the ties of kinship is one of the means of gaining long life. Consequently, if the best of people is he whose life is long with good deeds, then it is necessary for the individual to regularly ask Allah to make him of those whose lives will be long and whose deeds will be righteous.

The hadeeth has proof that merely having long life is not good for the individual except when his actions are righteous as well. At times, long life may be evil and harmful for the person as Allah – the Mighty and Sublime - says:

﴿ وَلَا يَحْدُنِكَ ٱلَّذِينَ يُسَرِعُونَ فِي ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا ٱللَّهَ شَيْئاً يُرِيدُ ٱللَّهُ ٱلَّا يَجْعَلَ لَهُمْ حَظًّا فِي

¹ Reported by Al-Bukhaari, Book of Business Transactions, Book on Whoever Likes His Wealth to Expand; no. 2067, and Muslim, Book of Benevolence, Relationship and Manners, Chapter of Connecting the Ties of Kinship and Prohibition of Breaking it; no. 2557.

ٱلْأَخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ١١٠

"And let not those grieve you (O Muhammad) who rush with haste to disbelieve, verily, not the least harm will they do not to Allah. It is Allah's will to give them no portion in the hereafter. For them there is a great torment". (Aal Imraan: 176)

Allah would prolonged the lives of these disbelievers; i.e., He would grant them provision, health, long life, children, and wives not for any advantage; they are rather sources of evil for them – and the refuge is with Allah- because they will increase in sins through these things.

Consequently, some scholars discourage supplicating for a person to have long life; they say, "Don't say, *may Allah prolong your life* except with a condition." You should rather say, "May Allah prolong your life upon His obedience" because mere long life may be harmful to the individual.

We beseech Allah to make you and us among those, whose lives will be long, deeds righteous, and whose end will be good; He is the Over-Generous and Bountiful.

HADEETH 109

الْخَامِسُ عَشَر: عَنْ أَنْسٍ رَضِيَ الله عَنْهُ، قَال: غَابَ عَمِّي أَنْسُ بِنُ النَّضْرِ رَضِيَ الله عَنْهُ، عَنْ قِتَالِ بَدْرٍ، فَقَال: يَا رَسُول الله! غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلِتَ الْمُشْرِكِينَ، لَئِنِ اللهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَ اللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ اللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَوُلاءِ - يَعْنِي أَصْحَابه - وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَوُلاءِ - يَعْنِي أَصْحَابه - وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَوُلاء - يَعْنِي أَصْحَابه مَ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَوُلاء - يَعْنِي المُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا هَوُلاء - يَعْنِي المُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنَ مُعَاذٍ! الجَنَّةُ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ. قَال سَعْدُ فَمَا اسْتَطَعْتُ يَا رَسُولَ الله! مَا صَنَعَ! قَالَ أَنسٌ: فَوَجَدْنَا بِهِ بِضْعًا سَعْدُ: فَمَا اسْتَطَعْتُ يَا رَسُولَ الله! مَا صَنَعَ! قَالَ أَنسٌ: فَوَجَدْنَا بِهِ بِضْعًا

وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ، أَوْ طَعْنَةً بِرُمْحٍ، أَوْ رَمْيَةً بِسَهْم، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَّلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلاَّ أُخْتُهُ بِبَنَانِهِ. قَال أَنسُّ: كُنَّا قُتِلَ وَمَثَّلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلاَّ أُخْتُهُ بِبَنَانِهِ. قَال أَنسُّ: كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هذِهِ الآية نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: مِنَ الْمُؤْمِنِينَ رِجَالُ صَدَقُوا مَا عَاهَدُوا اللَّه عَلَيْهِ [الأَحْزَاب: ٣٢] إلى آخرها. متفقُ عَلَيه .

Anas a said: My uncle Anas bin An-Nadr a was absent from the battle of Badr and he said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans, and if Allah let me participate in a battle against the pagans, Allah will see what I do." So he encountered the day of Uhud Battle. The Muslims left the positions (the Prophet & told them to keep) and were defeated, he said: "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sa'd bin Mu'adh (fleeing) and said to him: "By the Rubb of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount." Sa'd said: "O Messenger of Allah, what he did was beyond my power." Anas said: "We saw over eighty wounds on his body caused by stabbing, striking and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers." Anas & said: "We believe that the Ayah 'Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]...' (33:23), refers to him and his like." [Al-Bukhari and Musliml

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Anas bin Maalik (may Allah be pleased with him) from his uncle Anas bin Nadr (may Allah be pleased with him) that: Anas – i.e., Anas bin Nadr -, did not partake in the Battle of Badr along with the Messenger (ﷺ) and that was for the fact that, the Prophet (ﷺ) went out not intending any fight. He simply aimed the caravan of Quraysh and there were only three hundred ten-some men with him

with seventy camels and two horses that they rode in turns.

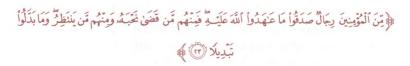
Many of the companions – may Allah be pleased with them - stayed behind from this expedition because it was not basically meant to be a battle; no one was particularly invited to participate in it, only few people went out for it.

Anas bin Nadr (may Allah be pleased with him) was explaining to the Prophet (**) that he was not present during the first he – ** – fought the polytheists. He (may Allah be pleased with him) said, "If I witness another battle, Allah will see what I would do."

So on the day of the Battle of Uhud - a year and one month after Badr -, the people set out and fought alongside the Prophet (ﷺ). During the first part of the day, it was in favour of the Muslims; but the archers later left the position the Prophet (ﷺ) stationed them, and descended from the mountain. Consequently, the cavalry of the polytheists advanced against the Muslims from the rear, mingled with them, and the Muslims were laid bare. Anas bin Nadr (may Allah be pleased with him) went forth and said, "O Allah I beg your pardon for what these people did", referring to his colleagues; "and I declare myself innocent of what these ones did" pointing to the polytheists.

He then advanced. Sa'd bin Mu'adh (may Allah be pleased with him) met and asked him, "where are you going?" He replied, "O Sa'd! I could perceive the smell of Paradise beside Uhud." It was a real feeling; not an imagination or delusion. It was rather a miracle from Allah for this man to smell the fragrance of Paradise before gaining martyrdom - may Allah be pleased with him. Hence, he started advancing without any retreat; he went ahead fighting until he was martyred, may Allah be pleased with him -. More than eighty marks of sword strike, spear and arrow attacks were found on him such that his skin was severely injured. Nobody could identify him except his sister who could only recognize him with his fingers, may Allah be pleased with him.

The Muslims viwed that Allah did send down regarding him and others like him, this verse:



"Among the beliers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least." (al-Ahzaab: 23)

Undoubtedly, he and his likes – may Allah be pleased with them - fall in the ranks of those described in the verse. They were indeed true to their covenant with Allah; Anas had said, "If I witness another battle, Allah will see what I will do." And he did so; he did a thing nobody - except those Allah has so favoured – would do until he was martyred.

This hadeeth contains evidence for the chapter heading; the individual should strive on his regarding obedience to Allah. Anas bin Nadr (may Allah be pleased with him) exerted his soul in this mighty way such that he could advance in to the lines of Allah's enemies after the Muslims had been driven away in a debacle until he was martyred - may Allah be pleased with him.

And Allah alone grants success.

HADEETH 110

السَّادِس عَشَر: عَنْ أَبِي مَسْعُود عُقْبَةَ بِنِ عَمرٍو الأَنْصَارِيّ الْبَدْرِيّ رَضِيَ الله عَنْهُما قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا، فَجَاءَ رَجُلُ فَتَصَدَّقَ بِصَاعٍ رَجُلُ فَتَصَدَّقَ بِصَاعٍ فَقَالُوا: مُراءٍ، وَجَاءَ رَجُلُ آخَرُ فَتَصَدَّقَ بِصَاعٍ فَقَالُوا: إِنَّ الله لَغَنِيُّ عَنْ صَاعٍ هذَا! فَنَزَلَتْ: الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إلاَّ جُهْدَهُمُالاَية [التَّوْبَة: مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إلاَّ جُهْدَهُمُالاَية [التَّوْبَة: هِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إلاَّ جُهْدَهُمُالاَية [التَّوْبَة: هِنَ الْمُقْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إلاَّ جُهْدَهُمُالاَية [التَّوْبَة:

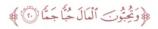
Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari said: When the Ayah enjoining Sadaqah (charity) was revealed,* we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: "He has done it to show off." Another one gave away a few Sa' of dates and they said: "Allah does not stand

in need of this person's dates." Thereupon, it was revealed:

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them..." (9:79) [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him-reported on the authority of Abu Mas'ood, Uqbah bin 'Aamir (may Allah be pleased with him) who said, "When the verse on Charity was revealed..." that is to say, the verse encouraging Charity. Charity (*Sadaqah*) is for the individual to give his wealth to the poor in order to seek the Face of Allah. It is called *Sadaqah* (as it occurs in the Arabic text) because handing out wealth for the sake of Allah – the Mighty and Sublime – is proof of true faith in Allah considering the fact that wealth is so dear to the hearts. Allah – the Exalted - says:



"And you love wealth with much love..." (al-Fajr: 20)

Jamman (as it occurs in the text) means, "much and greatly"; and considering the fact that something dear is not given out except for another more beloved thing. Hence, when a man spends for Allah's sake, then that is proof of his true faith.

So when the verse came down, the Companions (may Allah be pleased with them) began to quickly hand out their charity to the Messenger of Allah (ﷺ). And that was their usual practice, may Allah be pleased with them; whenever verses were revealed with directives, they hastened to comply and when they come down entailing prohibitions, they refrained immediately. For this reason, when the verse containing the prohibition of intoxicants came down, it reached a group of Ansar having intoxicants right in front of them and drinking. As soon as they got aware, they renounced alcohol and hurled the vessels containing intoxicants on the streets such that intoxicants flowed on the streets.

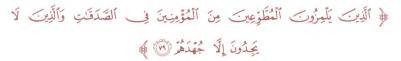
This is incumbent upon every believer; when anything reaches him from Allah – the Exalted - and His Messenger (ﷺ), he should hasten

to what is required of him to either carry out the order or avoid the prohibition.

The important point here is that: the Companions (may Allah be pleased with them all) started to bring in the charity. Everyone would take out something according to his ability to Allah's Messenger (ﷺ). Hence, while one person would come with much wealth for charity, some others came forth with a little. When the individual plenty comes forth, the hypocrites would moan, "This is show-off he is not seeking Allah's face with it." Conversely, when someone brings his little in charity, they clamoured, "Allah is not in need of it." A person brought a *Saa*' (in charity) and they blared, "Allah is not in need of this *Saa*' of yours"!

These were the hypocrites; they exibit the opposite of their intentions and were ever delighted about the distresses that befall Muslims. For them, their main goal and the sweetest expressions and most delightful things to hear are things of abuse to the Muslims and Mu'mins – and the refuge is with Allah –. That is due to their hypocrisy and haterd as Allah – the Mighty and Sublime – said about them. So be wary of the hypocrite who will display to you, the exact opposite of what he conceals!

Thus, when a person brings much, these people would moan that he was showing-off and when another advances with his little, they blared that "Allah is not in need of your *Saa*' and it will not profit you"! Allah – the Mighty and Sublime - then revealed:



"Those who defame such of the believers who give charity voluntarily, and those who could not find to give charity except what is available to them..." (At-Tawbah: 79)

Yalmizoon (as it occurs in the Arabic text, meaning – they defame) refers to their finding fault; and the Muttawwi'ieen (as it occurs in the text, meaning – those who give in charity) are the people who handout voluntary charity. "...and those who could not find to give charity except what is available to them...": is conjoined (in the Arabic syntax) with His saying, "...who give charity voluntarily", meaning,

"and they defame those who can only find what is available. So, the hypocrites mock at these people and those others, "so they mock at them, Allah will throw back their mockery on them, and they shall have a painful torment."

They mocked the believers, and Allah also mocked them – and the refuge is with Allah.

This shows the Companions' enthusiasm to compete in doing virtuous deeds, and that they would exert their souls in that respect.

It is also contains evidence that Allah - the Mighty and Sublime – defends the Muslims; consider Allah's sent down a verse in defence of the Muslims the hypocrites were mocking.

There is also proof in it for the deep animosity the hypocrites nurse against the Muslims, and the fact that the Muslims are never safe with them. If they do much, they will abuse them, and if they do their little best, they still abuse them. Nevertheless, the affairs are not for them but unto Allah – the Mighty and Sublime. This is why Allah (also) made mockery of them and promised them a painful torment as He said, "And they shall have a painful torment."

As regards the ruling on this issue; Allah - the Exalted - said in His book,

"So whoever does good equal to the weight of a small ant shall have it. And whoever does evil equal to the weight of a small ant shall see it." (az-Zalzalah: 7-8)

Whether small or huge, good or evil, the individual will find his deeds and will be recompensed accordingly. It has been authentically narrated from the Prophet (ﷺ) that, "When a man hands out charity worth a date from a pure income – and Allah will not accept other than from a pure income – Allah gets it with His Right Hand and nurtures it the way any of you tenders his colt until it becomes the like of a mountain."

So compare the date seed with a mountain; they are incomparable,

¹ Reported by Al-Bukhaari, Book of Zakaah, Chapter on Charity Should be From Rightful Earning; no. 1410, and Muslim, Book of Zakaah, Chapter on Accepting Charity from Rightful Earning and Its nuture; no. 1014.

the mountain is far much bigger. Allah – and free is He from all imperfections and Exalted is He – will reward the individual for his righteous deeds, small or big. So, strive to make your intention sincere to Allah, and strive to follow the Messenger of Allah (ﷺ) in your deeds.

HADEETH 111

السابِعَ عَشَر: عَنْ سَعِيد بنِ عَبْدِ العَزِيزِ، عَنْ رَبيعَة بن يزيد، عَن أَبِي إِدْرِيسِ الخَوْلاَنِي، عَنْ أَبِي ذَرِّ جُنْدُبِ ابنِ جُنَادَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنِ اللهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَال: «يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلا تَظَالَموا، يَا عِبَادِي! كُلُّكُمْ ضَال إِلاَّ مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبادِي! كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُوني أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارِ إِلاَّ مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلِ وَاحِدٍ مِنْكُمْ مَا زَادَ ذلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُل وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُم قَامُوا فِي صَعِيدِ وَاحِدٍ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ المِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ الله، وَمَنْ وَجَدَ غَيْرَ ذلِكَ فَلاَ يَلُومَنَّ إِلاًّ

نَفْسَهُ". قَالَ سعيدٌ: كَانَ أَبُو إِدْرِيس إِذَا حَدَّثَ بهذَا الحديثِ جَثَا عَلَى رُفْسَهُ". وَاهُ مُسلم .

111. Abu Dharr (May Allah be pleased with him) said: The Prophet (鑑) said, "Allah, the Exalted, and Glorious, said; 'O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allah and let him who finds other than that blame no one but himself.". [Muslim].

COMMENTARY

The author - may Allah shower blessings on him - cited this on the authority of Abu Dharr Al-Gifaaree (may Allah be pleased with him) under the Chapter of Striving from the Prophet (ﷺ) among what he narrates from his Lord – free is He from all imperfections – that; meaning that the Messenger – ﷺ – narrated that Allah said such-and-

such.

The people of knowledge refer to such narrations as *Hadeeth Qudsee* or *al-Hadeeth al-Ilaahee*; but those reported from the Prophet (**) are called, *al-Hadeeth an-Nabawee*.

In this *Hadeeth Qudsee*, Allah the Exalted said in it: "O My slaves, I have prohibited Myself injustice" that is, that I will not be unjust to anybody; not by adding a wrong he never committed nor by reducing good deeds he observed. He – and free is Allah from all imperfections and Exalted is He – is the Best Judge, Fair, and ever-right. His judgment and recompense for His slaves revolve round two things: Grace and Justice; grace for whoever does righteous acts, and Justice regarding whoever commits evil; the third – injustice – has no place.

As for the righteous deeds, He – and free is He from all imperfections – rewards righteous deeds in ten folds; whoever does a good deed is recompensed with ten good; but an evil deed is rewarded will just another evil. Allah, the Exalted, says in *Soorat al-Anaam* – a chapter sent down in Makkah:

"Whoever brings a good deed shall have ten times the like of to his credit and whoever brings an evil deed shall have only the recompense of the like thereof and they will not be wronged." (Al-Anaam: 160)

They will not be wronged with reduced rewards for good deeds neither will they be unfairly treated with additional recompense for evil. Rather, our Lord - the Mighty and Sublime - says:

"And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice or of any curtailment (of his reward)." (Ta-Ha: 112)

That is, unjustly through additional evil or shortening by reducing from their righteous deeds.

His statement – the Exalted -: "I have made oppression forbidden for myself" is proof that Allah - the Might and Sublime - forbids and ordains a thing for Himself among which is mercy. Allah – the

Exalted - says:

"Allah has written mercy for Himself..." (al-An'aam: 54)

And among the things He forbade for Himself is injustice; and that is for the reason that, He does what He wills and judges as He wishes. So, as He ordains and prohibits for His servants, He ordains and prohibits for Himself – the Mighty and Sublime – as well, owing to His absolute and perfect judgment.

His statement, "...and I have made it forbidden among you; so do not be unjust to one another." That is, no one amongst you should be unfair to the other. The word, *ja'l* (as in the Arabic text) refers to doing a thing related to legislations because "to do a thing" which Allah ascribes to Himself could be Creation-related, such as His saying:

"And I have made the night as a covering. And have made the day for livelihood." (an-Naba: 10-11)

or Legislation-related as in His statement:

"Allah has not made (legislated) things like Bahiirah, Saa'ibah, or Wasilah, or Haam..." (Al-Maaidah: 103)

"Has not made..." here means, "He has not legislated..." Otherwise, He had made it in existence for the fact that the Arabs practiced those things already. Similarly, this hadeeth, that, "...and I made it forbidden among you" means that, "I have legislated it" and not "a making" that has to do with its being in existence since injustice occurs.

And His saying: "...and made it forbidden among yourselves": Injustice among the slaves in their dealings among themselves has to do with three things, and the Messenger (*) explained them in his address to the people during the Farewell Hajj, "Verily, your bloods, wealth and honor are as sacred as this day of yours, in this month of yours and in this city of yours. Listen; have I conveyed the message?" They answered, "Yes." He then said, "O Allah, bear witness." These

¹ Reported by Al-Bukaari, Book of the Expeditions, Chapter of the Farewell

are the three things: blood, wealth and honor.

Injustice among the people is forbidden regarding blood; so it is not permissible for anyone to transgress regarding the blood of any person whether in the blood through which life may be lost, called murder, or that by which defect may be caused such as blood from wounds, fractures, and the likes; all these are forbidden and not allowed.

And you should understand that breaking the bone of a corpse is like fracturing it if he were alive as was reported from the Prophet (**). The dead is respected; it is not permissible to remove or fracture anything from his body because it is sacrosanct, he will be raised complete on the Day of Resurrection and as such, then it is not permissible to remove anything from him.

Hence, the *Hambalee* scholars (may Allah shower blessings on them) explicitly state that it is not allowed to remove anything from the dead body even if he had given that in his will because the dead is esteemed as the living is; breaking the bones of the dead is like breaking it while he is alive. When we remove a limb from the dead or fracture its bone, that is a serious crime against the dead and consequently we will be sinning.

Even the dead person cannot give out any part of his body because they are entrusted to him and trusts must not be abused. For this Allah – the Exalted – says:



"And do not kill yourselves..." (an-Nisaa: 29)

'Amr bin al-'Aas (may Allah be pleased with him) interpreted this verse to be applicable to the individual in a state of sexual impurity in a cold weather who fears he may be harmed if he performed the ritual bath. He – may Allah be pleased with him – considered this matter to be addressed in the verse. And this was on the occasion of 'Amr's being on a military campaign and becoming sexually impure on a

Pilgrimage; no. 4406, and Muslim, Book of Making Oath, Chapter of Declaring the Blood, Honor and Wealth Sacrosanct; no. 1679.

¹ Reported by Aboo Daawood, Book of Funerals, Chapter of the Grave-Digger who finds Bones, Should He Still Dig the Place? No. 3207, and Maalik in the Muwattau', Book of Funerals, Chapter of Concealment; 1/238.

very cold night. So he made the *Tayammum* and led his companions in Prayer.

When they returned to the Prophet (ﷺ) and the report reached him, he asked, "O Amr! Did you lead your companions in Prayer while in a state of sexual impurity?" Meaning, "while not having made the ritual bath?" He replied, "O Messenger of Allah, I remembered Allah's saying, '...and do not kill yourselves, surely Allah is Most Merciful to you.' (An-Nisaa: 29)(1) And I feared the cold so I did the Tayammum." The Prophet (ﷺ) smiled and affirmed his action and proof using the verse. He did not say: the verse does not point to this.

Hence, it is not allowed for us do whatever will harm our bodies or cause defect to it based on His saying – the Exalted – "...and do not kill yourselves." Likewise, we have not been forbidden from smoking except by way of preserving our bodies; so the body is esteemed. Therefore, the Messenger's saying that: "your blood" covers the blood that may lead to the individual's death, that less than that such as that involved in (minor) injuries or fractures, or the likes.

As for his statement, "and your wealth": Allah – and free is He from all imperfections - has prohibited anyone amongst us from usurping his brother's wealth in any form; whether by seizure, stealing, abduction, deception, cheating, lying, or in other forbidden ways.

Therefore, those who sell to people cheating them - especially the grocers -, every profit that accrues to them from deceit is forbidden. Those who cheat while buying or selling perpetrate two illegalities:

The first illegality: Transgression against their Muslim brothers by usurping their property.

The second illegality: They get the Prophet's renunciation; and what an evil merchandise that earns the individual disconnection Allah's Messenger (ﷺ). It has been authentically narrated from the Prophet (ﷺ) that, "Whoever deceives us, is not part of us." (2)

From that also is what some neighbors do; you find them trespassing on the land of their neighbor to increase their own parcel. It is established from the Prophet (ﷺ) that, "Whoever acquires a hand

¹ Reported by Aboo Daawood, the Book of Purification, the Chapter of When the Sexually Impure fears Cold, does he perform the *Tayammum*? No: (334).

² Reported by Muslim, Book of Faith, Chapter of the Prophet's Saying, "Whoever deceives us is not part of us"; no. 101, 102.

span of land without a just cause shall be neck-beaded with seven earths on the Day of Resurrection."(1) It will be from the seven earths on the Day of Resurrection - and the refuge is with Allah -; he will bear them on the Day of the Gathering; this is a consequence of injustice.

From injustice also is that an individual is indebted to another, and the debtor turns round to deny it saying, "I owe you nothing"! This is from the aspects of usurping wealth. Even if the matter was raised before a judge against his litigant and he overwhelms him before the judge, he will not overwhelm him before Allah. The Prophet (ﷺ) said, "You bring cases before me for adjucation and perhaps one of you would present his argument better that than the others and I judge in his favour. I only judge according to what I hear. So whoever I in whose favour I judge regarding his brother's right, I was only giving him a piece of coal from the Fire; hence let him do more or less." (2)

So, never think that once you overwhelm your opponent before the judge even though you are upon falsehood then you'll go scot-free in the Hereafter. Not at all; the judge only ruled according to what he heard and he knows not the Unseen. However, the Knower of the Hidden – the Mighty and Exalted - shall call you to account on the Day of Resurrection.

Likewise, from usurping property is for an individual to lay false claim against another person and substantiating that through perjury and as such, the ruling goes in his favor. This constitutes unlawfully taking over wealth; and examples of that are many. But they are all forbidden; as long as they are not taken over rightly. So, Allah – the Mighty and Sublime – says, "So do not oppress one another."

As for Honour, it is sacred as well; it is not allowed for an individual to violate his brother's honour, backbiting and abusing him in gatherings; that is from the Major sins. Allah – free is He from all imperfections and Exalted is He – says:

¹ Reported by Al-Bukhaari, Book of Injustices, Chapter on The Sin of The Person Who Usurps Any Bit of Land; no. 2452, and Muslim, Book of Crop-Sharing, Chapter on Prohibition of Injustice and Land Seizure and others; no. 1612.

² Reported by Al-Bukhaari, Book of Testimonies, Chapter of the One Who Gives Evidence after Taking Oath; no. 2680, and Muslim, Book of Judgements, Chapter of the Ruling is based on the Apparent, and Being Clever with Evidence; no. 1713.

﴿ يَكَأَيُّمَا ٱلَّذِينَ ءَامَنُوا ٱجْتَنِبُوا كَثِيرًا مِّنَ ٱلظَّنِ إِنَ بَعْضَ ٱلظَّنِ إِنْهُ ۖ وَلَا بَعْسَفُوا وَلَا يَغْسَبُ

"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another." (Al-Hujuraat: 12)

Consider the sequence: avoid much suspicion; so, when the individual suspects his brother on a thing, he begins to watch him secretly. For this reason, He- free is Allah from all imperfections – said, "...and spy not" because when he spies on him he begins to backbite him. Hence, He says in the third; "...and neither backbite one another", and then queried, "...would one of you like to eat the flesh of his brother?" The response is: No, he likes not; he rather detests it, and as such He said, "...you would hate it."

Some exegetes explain that on the Day of Resurrection, the one who was backbitten by another will be brought in the form of a dead body and it would be said to him: "eat from its flesh." He would hate doing that but he would be compelled to do it; he would be forced to do it by way of punishing him – and the refuge is with Allah.

Backbiting, which is puncturing your brother's honour, is forbidden. Aboo Daawood related that on the night the Prophet (ﷺ) was taken to the heavens, he passed by a group of people who had nails made of brass with which they scratch their faces and chests! He (ﷺ) then asked, "O Jibreel! Who are these?" He said these are the people who eat peoples' flesh by tampering with their honour. (1) We seek refuge with Allah.

Furthermore, when a person tampers with the honour of his brother, the latter would take from his good deeds in the hereafter. Hence, it was mentioned that one of the Pious Predecessors was told: "Someone backbit you." He said, "Is it proven?" The other fellow replied, "Yes, he backbit you." So got a gift ready and sent it to him (the backbiter). The man was surprised; "How will he backbit him and he still sent him a gift?" He (that is, the one backbitten) said, "It is so because you sent good deeds to me. Good deeds are everlasting and I sent a transient gift to you as a compensation for your gift to me." Consider the deep

¹ Reported by Aboo Dawood, Book of Manners, Chapter of Back-bitting; no. 4878.

understanding of the pious predecessors! May Allah be pleased with them all.

In summary, backbiting is forbidden and is one of the Major sins especially if it has to do with people in authority like the rulers and the scholars; backbiting these people is worse than badmouthing others. To say mean things about a scholar belittles the knowledge in their hearts that they teach to people. Subsequently, the people may not accept the knowledge they teach and this is harmful to the people's religion.

Similarly, unkind remarks about the rulers reduce the reverence people have for them; they may find it sufficient grounds for revolt against them, and when people rise up against their rulers, anarchy certainly spreads. A poet versified that:

No people can correct anarchy without a leader

There is no leadership when the ignoramuses among them lead

We ask Allah to protect you and us from what angers Him for He is the Generous, the Beneficent.

Allah – the Exalted - then says, "O My slaves! You are all unguided except whom I guide, so seek guidance of Me and I will guide you." *Daalun* (as it occurs in the Arabic text meaning - unguided) here refers to confused; i.e., not knowing the truth. *Daalun* could also refer to the stray person who never accepts the truth. Hence, regarding misguidance, the people are divided into two classes:

The confused class – They just do not know the truth; like the Christians. The Christians are astray and confused; they were ignorant of the truth before the Prophet (ﷺ) was raised. Afterwards, they realized the truth but rejected it out of pride. So, there is no difference between them and the Jews regards them knowing the truth but not following it.

The strayed class: They preferred misguidance to guidance after recognizing guidance. Such persons are like the Jews; the Jews know the truth but refuse to accept it; in fact, they reject it.

Regarding that is Allah's saying:



"And as for Thamuud, we showed and made clear to them

the path of truth, but they preferred blindness to guidance..." (Fussilat: 17)

Allah guided them, explained to them and showed them the way but they preferred blindness to guidance, and loved misguidance over guidance. So, the people are all unguided except whom Allah guides.

However, what is the guidance for the first group; the unguided ones who knows not the truth? Guidance regarding this class of people is that Allah explains and points out the truth to them. This guidance is a right over Allah; He has ordained the right on Himself and He has guided every creation in this sense: in terms of making matters clear. Allah - the Exalted - says:



"Truly! On Us is (to give) guidance." (Al-Layl: 12)

He - the Exalted - also says:

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind." (Al-Baqarah: 185)

That is, guidance for the entire humanity.

As for the second class of guidance, then it is the guidance of succeeding to accept the truth. This is the type Allah chooses whom He Wills among His slaves and favours them with it. Therefore, guidance is of two kinds:

- Guidance of Explaining the Truth; it is general for everyone and Allah has made it binding on Himself. He makes the truth clear from the falsehood.
- Guidance to Accept the Truth and Follow it; believing in the message and carrying out its orders. This type is special; Allah grants it to whomever He Wills among His slaves.

In this regard, people are divided into groups:

The first group: those who gain the two forms of guidance; that is, Allah taught him and guided him to the truth, and he accepted it.

The second group: those bereft of the two forms of guidance; he

does not have the knowledge and neither does he give worship.

The third group: those who have the direction and way, but are bereft of the success of accepting and following it. This is the worst group- and the refuge is with Allah.

The important point is that: Allah, the Mighty and Sublime, says, "all of you are unguided", that is, you all do not know the truth or do not (have the ability to) accept the truth except whom I guide. "So seek guidance of Me and I will guide you" that is, seek guidance from me and when you do so, I will respond to you by guiding you to the truth.

Hence, the response came in, "...so seek guidance of Me and I will guide you" like a conditional response which seeks to guarantee (the occurrence of the) conditional when the condition is in place. A pointer to this is that the verb used is imperative "seek guidance of Me and I will guide you" that is, whenever you truly seek guidance from Allah showing your need of Him, He will (surely) guide you.

However many of us turn away from this; we establish acts of worship only as a custom and common practice; as if we are not in need of Allah – and free is Allah from all imperfections and Exalted is He - in seeking guidance. What fits us is: for us to continuously ask Allah for guidance. During the Prayer, the individual would say: "O my Lord! Forgive me, bless me, and guide me." In fact, as a Pillar of the Prayer, the individual says in every Prayer:



"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace..." (al-Fatihah: 6-7)

But where are the attentive minds? Many of those observing the Prayers only recite this verse and pass by it like a flash; i.e., like a rainless cloud, empty; they do not pay attention to it.

But the appropriate thing for us is to direct attention and recognize the fact that we are in need of Allah, the Mighty and Sublime, for guidance; whether the knowledge-based guidance or that relating to actions. That is to say; the direction-related guidance or acceptance-related guidance. Therefore, we must always ever ask Allah for guidance.

"So seek guidance of Me and I will guide you": Perhaps this expression includes guidance in the physical and the abstract aspects. Guidance in the abstract aspects is the guidance to Allah's Religion while the physical guidance is, for instance, if you miss your way during your journeys; whom do you ask? Of course, you still ask Allah for guidance; as such, Allah said concerning Prophet Moosa –

"And when he went towards (the land of) Madyan (Midian), he said: 'It may be that my Lord guides me to the Right Way..." (al-Qasas: 22)

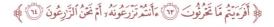
That is, the steady and connecting path to the aim without stress. And this has been experienced; if an individual misses his way on the land, he turns to Allah saying, "My Lord, Guide me to the correct path" or "I hope Allah will guide me to the correct path." That is for the reason that we are in need of Allah's guidance in both ways: the physical and the abstract. We beseech Allah to grant us all guidance among those He has guided.

Thereafter he – — gave a narration from among the things he relates from his Lord, "O My slaves! You are all hungry except whom I feed, so seek food from me and I will feed you. O My slaves! You are all bare except whom I clothe; so, seek clothing from me and I will clothe you."

Allah –the Mighty and Sublime mentioned these two sentences pertaining to hunger and nakedness after guidance because guidance nourishes the soul with knowledge and faith, and the limbs with righteous deeds.

As for food, drink and clothing, they only sustain the body since the body will only stand with food and can as well be only covered with clothing. Hence, Allah says: "O my slaves! You are all hungry except whom I feed; so seek food from me and I will feed you."

And Truthful is our Lord – the Mighty and Sublime, we are all hungry except whom Allah feeds; if He did not ease what we take as food we will all perish. Explaining this matter, Allah - the Exalted – says in *Soorat al-Waaqi'ah*:



"Then tell Me about the seed that you sow in the ground. Is it you that make it grow or are We the Grower?" (al-Waaqi'ah: 63-64)

The response: "Yes; You, O our Lord, are the One who grows it!" Allah says:

"Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). 'Nay, but we are deprived!" (al-Waaqi'ah 65-67).

Consider how Allah said, "Were it Our Will, We could crumble it to dry pieces," and He did not say, "Were it our will, we would not have made it grow" because when it grows and the people see it, their minds become attached to it. So, it is more painful if it crumbles to dry pieces after the hearts have become attached to it. Thus, He said:

"Then tell Me about the water that you drink. Is it you who cause it from the rain clouds to come down ...?" (al-Waaqi'ah: 68-69)

"...or are We the Causer of it to come down?" and that is for the fact that, the water we drink, coming from the clouds, Allah - the Mighty and Sublime - sends it down to the earth and it percolates to the reservoirs beneath the earth. It flows underneath the earth like the rivers. Subsequently, and according to the ability Allah – the Exalted – granted depending on the people's times, the water is extracted. That is from Allah's wisdom: to deposit water in the interiors of the earth; if it remained on the earth's surface, it would be contaminated and the atmosphere and livestock will perish. In fact, humanity will be exterminated from its offensive smell.

But Allah, the Mighty and Sublime, out of His Wisdom and Mercy, makes the earth absorbs it and it moves through the earth as springs until people need it. So, they explore it and use it.

The One who sends it down is Allah, the Mighty and Sublime. Even if the entire humanity gather to cause a drop (of water) to fall from the sky, they will not be able to but Allah, the Mighty and Sublime, is the One who sends it down out of His Might and Mercy. So, we cannot

have any food or drink except by the leave of Allah – the Mighty and Sublime. This is why He said, "You are all hungry except whom I feed; so seek food from me and I will feed you."

Seeking food from Allah – the Mighty and Sublime - can be through speech or action; by speech when we ask Allah to feed us and provide for us. As regards seeking food through our actions, that could be in two ways:

The first way: Through righteous deeds; righteous deeds are a means of attaining abundant and expansive provision. Allah – the Mighty and Sublime - says:

"And if the people of the towns had believed and had the Taqwâ (piety), certainly, We would have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn." (Al-A'raaf: 96)

Allah - the Exalted - also said:

"And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad (**)) and warded off evil and had become pious, We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have got provision from above them and from underneath their feet." (Al-Maaidah: 65-66)

"From above them": that is, fruits from trees "...an from underneath them" i.e., from crops. The point here is that these are means of Allah's

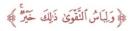
feeding (the people).

The second way: From the aspects of actually seeking food through actions: by cultivating the land, making ridges, digging wells, planting seeds and trees, and the likes. So, seeking food of Allah could be through speech and deeds, but the deeds are of two types: righteous deeds and physical activities such as cultivating the land, making ridges, and the likes.

His saying – the Exalted – "So seek food of Me and I will feed you" is a hidden conditional response or response to the command contained in the condition. That is to say, if you seek food from Allah, He will feed you. However, Allah's proviing us food requires an important factor, and that is, thinking favorably about Allah. Meaning that, you should have good thoughts about your Lord, that He will feed you whenever you seek food from Him. But if you beseech Allah while unmindful and heedless of Him, or you follow the means while relying entirely on your own effort and not your Lord, then you may be disappointed – and the refuge is with Allah. So seek food from Allah alone and be sincere with Him in that.

"O My slaves! You are all bare except whom I clothe; so seek clothing from me and I will clothe you": this is because man comes out of his mother's womb without any clothing; he comes out naked! No cloth or fur to shield him just as it is with other animals. And that is out of Allah's Wisdom.

From His wisdom as well is that we - our race - are made to come out plain so that we realize our need for clothings to cover our physical nakedness, just as we need virtuous deeds to cover our incorporeal nakedness. This is because piety is clothing as well as Allah – the most High - said:



"And the raiment of righteousness, that is better." (Al-A'raaf 26)

Look at yourself and you will realise your need for physical clothing because of your bareness. Similarly, you need the incorporeal clothing; i.e., righteous deeds so that you will not be (spiritually) naked. This is why those who interpret dreams say: "When a person sees himself naked in a dream, he should seek for more forgiveness" because this indicates decrease in his piety, and piety is clothing.

Anyway, we are all naked except by the clothing of Allah, the Sublime and Exalted. Allah has given us the clothes to cover our body – and all praise is due to Him – from a variety of fabrics especially in opulent countries Allah, the Mighty and Sublime, is testing with wealth. Wealth is actually a trial the Ummah must be cautious about as the Prophet (ﷺ) says, "By Allah, I do not fear poverty for you, but I fear that worldly possesions be showered on you and you begin to compete in it as did those before you and you get ruined by it as they were ruined."⁽¹⁾

So, wealth is trial and distress; it requires great patience to fulfill its requirements and showing gratitude as is due.

Anyway, as I was saying Allah – free is He from all imperfections - has favoured us with clothing; it would not have been easy if Allah had not made it easy for us. If you take a deep look at the creation now and contemplate, you will see – as we heard - people who sleep naked, not having anything to cover their bodies. They sometimes cover themselves with leaves of trees or similar things; they have nothing other than that. Therefore, who covers you and favours you? It is Allah! Hence, He– the Mighty and Sublime - said: "O My slaves! You are all bare except whom I clothe; so seek clothing of Me and I will clothe you."

We say concerning the statement of Allah, "so seek clothing from Me and I will clothe you" as we explained regarding His earlier statement, "...seek food of Me and I will feed you" meaning, seeking clothing from Allah could be through statement or action. As regards speech, that is by you asking Allah to clothe you. So when you ask Allah to clothe your physical body, ask Him to clothe your spiritual bareness with success upon obeying Him.

Seeking clothing by action could be in two ways:

The first approach, through righteous deeds.

Second approach, through engaging in physical activities that bring about clothing such as establishing factories, industries and the likes.

There is a nexus between food, clothing, and guidance because in the real sense, food is the internal protection for the stomach owing to the fact that, hunger and thirst

¹ Its reference had preceded.

imply some emptiness in the stomach; and that is its bareness. Similaly, the clothings are coverings for the body, while guidance is the substancial and desired covering for the hearts and souls from the defects of sins.

Then Allah – the Exalted - then said, "O My slaves! You err night and day and I forgive all sins; so seek forgiveness of Me and I will forgive you."

This is also part of Allah's perfect blessing on the slave; He – and free is He from all imperfections – gives him the chance to seek forgiveness and turn in repentance even though He said, "You err night and day and I forgive all sins" meaning that, all sins like joining partners with Allah, disbelief; Minor or Major sins; Allah forgives them. But that is after the individual asks forgiveness from his Lord. Hence, He said: "So seek forgiveness of Me and I will forgive you"; that is, ask forgiveness from Me so that I pardon you.

However, seeking forgiveness is not that the individual merely says, "O Allah! Forgive me" but rather, it is necessary for it to be a sincere repentance such that the person really turns to Allah.

Truthful repentance comprises the following five conditions:

One: That the person is sincere to Allah - the Exalted - in it. Showoff or popularity seeking should not be the reason for his seeking repentance. He should rather intend with his repentance to really turn to Allah. Being sincere is a condition for acceptance in all deeds one of which is repentance. Allah - the Exalted - says:

﴿ وَتُوبُواْ إِلَى اللَّهِ جَبِيعًا أَبُّهُ ٱلْمُؤْمِنُونَ لَعَلَّكُوْ تَقْلِحُونَ ١٠٠٠ ﴾

"And beg you all Allah to forgive you, O believers, that you may be successful." (An-Nur: 31).

Two: That the person regrets over the sins he fell into; that is to say, he should feel remorse and recognize having erred. However, if committing a sin and absence of the sin is the same to him, then such is not repentance. Rather, he should be remorseful from the depths of his heart over his sins and be determined never to go back to it.

Three: To desist from the sin; there is no repentance while still upon the same sin as Allah – the Exalted - says:

﴿ وَلَمْ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ ١٠٠٠ ﴿

"...and do not persist in what (wrong) they have done, while they know." (Aal-'Imraan: 135).

But for him to claim to have repented from the sin and still persist in committing the sin, he is a liar, making jest of Allah – the Mighty and Sublime. For example, if he says, "I seek repentance regarding backbiting" but each time he sits in a gathering, he backbites Allah's creatures, then he is a liar regarding his repentance. Likewise, if he says, "I turn in repentance regarding usury" while he still transacts in it; he is a liar regarding his repentance. If he says, "I seek repentance regarding listening to music" but continues to do that, then he would be lying in his claim of repentance. If he says, "I turn to Allah in repentance from disobeying the Messenger (**) concerning shaving the beard" while still shaving it and saying, "I turn in repentance to Allah about shaving it"; he is a liar. Likewise, regarding other sins; a person's claim of repentance is false and will not be accepted if he seeks repentance but continues to commit them.

From giving up sins is to return usurped belongings to its owner if the sin has to do with the rights of others. If it involves usurping people's property, he should return it to its rightful owner or return it to his heirs when he dies. It may be impossible for him to locate the heirs or he could have forgotten the individual or that the individual changes location such that it may be impossible to meet him such as if he returns to his country not knowing his whereabouts. In that circumstance, he should hand out the right in charity hoping that its reward would be for the original owner.

If the sin is backbiting and the individual involved gets aware; the backbiting person must go to the individual and free himself from it. On the other hand, it is expected that the individual accepts if his brother comes to him to apologize and pardon him. Therefore, when your brother comes to you acknowledging his faults to you; forgive him and overlook:



"Verily Allah loves the good doers." (Al-Maaidah: 13)

But if he refuses to overlook his been slandered except after you

give some money; then give it to him so that he becomes satisfied and pardons you. Likewise, if the sin involves some exchange of abuse between you and another person and – for instance -, you hit him; the repentance is for you to go to him and seek his pardon and say, "I am here; beat me as I have beaten you" until he pardons you. The point here is that from the aspects of renuncing sin, when it involves the right of an individual, is to ask pardon from him whether it involves money, body, or honour.

Four: Resolving never to return to it in the future; if he repents and refrains from the sin but knows in his mind that given the chance he would return to it, such repentance will not be accepted from him. This is but a blithe repentance. So, he must be determined (not to go back to the sin). However, if he is determined and his desires overpower him such that he commits the sin again, this will not negate the previous repentance although it is compulsory for him to seek repentance again for the sin.

Five: That the repentance should be at a time it will be accepted because when the time passes, repentance will not be of benefit. The time for repentance expires at the dying moment of the individual. At that moment, no repentance is valid, and even if he repents, it will not benefit him. Allah, the Exalted, says:

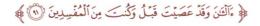
"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent'..." (an-Nisaa':18)

That will bring no advantage at this moment.

Hence, when the Pharaoh was drowning and was saying:

"I believe that none has the right to be worshipped but He (Allah), in Whom the Children of Israel believe, and I am one of the Muslims."

It was said to him, "Now?" Meaning that, "Are you saying this just now?"



"...while you refused to believe before and you were one of the Mufsidûn (evil-doers, the corrupt)." (Yunus: -91)

The time had passed. So, it is incumbent of the individual to hasten towards seeking repentance because he knows not when death will suddenly come. How often do people die all of a sudden, without prior notice! Therefore, the individual should turn to Allah in repentance before it is too late.

The second time lapse for repentance is when the sun rises from the west. The Prophet ($\frac{1}{2}$) informed us that when the sun sets, it prostrates beneath Allah's 'Arsh – and free is Allah from all imperfections. It then seeks permission from Allah and it is granted; so it continues, otherwise, it will be told, "Return to where you are coming from." It will then return by Allah's leave and order⁽¹⁾ and then rise upon the people from its place of set. At this point, every human being shall believe and turn in repentance to Allah but it will not profit them as Allah – the Exalted – says,

"Do they then wait for anything other than that the angels should come to them..."

That is, at death:

"... or that your Lord (Allah) should come",

Meaning: On the Day of Resurrection for reckoning;

"...or that some of the Signs of your Lord should come"

Reffering to the rising of the sun from the west,

"The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good..." (Al-Anaam: 158)

These are the five conditions for repentance; they must be fulfilled for the repentance to be acceptable. So my brother, it is incumbent on you to hasten to repent to Allah and return to Him so long as you are

¹ Reported by Al-Bukhaari, Book of the Beginning of Creation, Chapter on the Attributes of the Sun and Moon; no. 3199, and Muslim, Book of *Eemaan*, Chapter on Explaining When *Eemaan* will not be Accepted; no. 159.

within the period of respite before the time lapses. You should know that once you turn to him in sincere repentance, Allah will pardon you and perhaps raise you to a higher position.

Consider the case of your father, Adam, when Allah forbade him from eating from the tree; he was deceived by the Devil and so he disobeyed his Lord. Allah – the Exalted - says:

"Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance." (Ta-Ha, 121-122)

After seeking repentance, he attained the (position) of the chosen; Allah chose him and he was raised to a position higher than where he was before his disobedience because the offence engendered shyness, penitence and it returned him to Allah, so his rank became higher.

You should also know that Allah is Happier with the repentance of His believing slave than the person who sets out on a journey on his mount that carries his food and drink and having no one around him. He then loses the camel. Therefore, he searches for it but could not find it and then fell asleep under a tree expecting to die (out of absolute hopelessness). Suddenly, he found the bridle of his camel tied to the tree: Allah has returned it back to him! He held its reins and said out of extreme joy: "O Allah, I am Your lord, You are my slave; erring out of extreme joy." (1)

He wanted to say, "O Allah, You are my Lord and I am your slave", but he made erred out of his extreme joy. When an individual is extremely happy, he may not know what he says; likewise during severe anger. Allah is Happier with His repentant slave than the delight this man shows towards his camel. We ask Allah to pardon you and us and grant us the favour to return to Him.

Allah then said: "O my slave you cannot attain benefitting Me whereby you are able to benefit Me neither would you attain harming Me whereby you harm Me." That is He –an free is Allah from all imperfections - is independent of His servants; He does not benefit from their obedience and neither is He harmed by their disobedience!

¹ Reported by Muslim, Book of Repentance, Chapter of Exhortation Towards Repentance and Being happy Over It; no. 2747.

He - the Mighty and Sublime - says in His Book:

"And I (Allah) created not the Jinns and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily Allah is the All Provider, Owner of Power, the Most Strong." (Adh-Dhaariyaat: 56-58)

He – free is Allah from all imperfections and Exalted is He - does not derive benefit or harm from anyone because He is not in need of the creation. He only made the creation for a purpose He Willed – Blessed and Exalted is He -; He created them for His worship and promised reward for the obedient ones and punishment for the disobedient out of His wisdom because He created the Paradise and Hell and said, "Each of you will have her fill." The Hell must be filled up and the Paradise will certainly be filled as He – the Mighty and Sublime – said:

"...and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): 'Surely, I shall fill Hell with Jinns and men all together." (Hud: 119)

Therefore, Allah is not benefitted by the obedience of the obedient and neither does the disobedience of the erring harm Him, no matter its extent.

Hence, He followed with His saying: "O my slaves! If the first of you and the last of you, the men and Jinn among you have the heart of the most pious man among you, that cannot increase anything in My dominion."

If the first and the last of creation, the men and the Jinn, are all as pious as the most pious man among them; that will not increase anything in Allah's Dominion; absolute dominion belongs to Him, not to the obedient or the sinful.

Similarly, He – the Mighty and Sublime – says, "O my slaves! If the first of you and the last of you, the men and Jinn among you posses the heart of the most wicked man among you, that cannot decrease anything in My Dominion."

If the entire creation; men and Jinn, the first and the last of them are all as evil as the worst of them, that will not reduce Allah's Kingdom in any way. Allah - the Exalted- says,

"If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you." (Az-Zumar: 7)

Therefore, Allah's kingdom is never decreased by the sins of the sinners neither is it increased by the obedience of the obedient ones; He is the King in all situations.

These three sentences contain evidence of Allah's Independent – and free is He from all imperfections and Exalted is He -, and His perfect Dominion, and that He cannot harmed by anyone neither can anyone benefit Him because He is Independent of everyone.

Then He – the Exalted – said, "O my slaves! If the first of you and the last of you, the men and Jinn among you stand on open land and request of Me and I give everyone his request, that would not decrease what I have in any way, except as the needle will reduce from a sea if it is deeped into it."

These expressions illustrate the vastness of Allah's Kingdom and His absolute independence – and free is Allah from all imperfections. If the first and the last, the men and the Jinn were to stand in an open ground and they all ask Allah whatever crosses their mind; whatever no matter how big, and Allah grants each person his request or rather, He grants every asking person what he asks, that would not decrease anything from Allah's Kingdom. Allah is Overly Generous, Greatly Independent, and Kind.

"...except as the needle will reduce from a sea if it is deeped into it": Deep a needle into the sea and see; what does it reduce from the water body? It will certainly not decrease the sea in anything. The needle will not take anything relatively significant from the

sea. Allah – the Mighty and Sublime - is indeed, Overly Generous, Greatly Independent, and the Most Gracious – free is Allah from all imperfections.

"O My slaves! It is only your deeds I reckon for you and will then recompense you for." And "it is only your deeds I reckon for you" means that, the individual will be responsible for his deeds; Allah records his deeds and on the Day of Resurrection He will recompense him accordingly.

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (az-Zalzalah: 7-8)

"So whoever finds good, let him thank Allah, and whoever finds other than that should blame no other than himself" because he was the one who erred and deprived himself of good. But if he finds good, he should give thanks to Allah, since it was Allah Who favoured him at the beginning and in the end. Firstly, He favoured him with the action, and secondly, He favoured him with the manifold rewards (for his actions).

"Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof..." (al-An'aam: 160)

This is a terrific hadeeth; the scholars have explained it in commentaries and have deduced a lot of benefits and rulings from it. Among those who dedicated entire books to explaining the hadeeth was *Shaykh Al-Islam* Ibn Taymiyyah - may Allah shower blessings on him- who explained this hadith in a separate book.

Therefore, the individual should reflect and meditate on this hadeeth especially the last sentence therein; i.e., man will receive the reward for his deeds; if it is good, then it is good and if it is bad, then it will be bad. For this reason, the author placed the hadeeth under the section on Striving; that the individual has to exert his soul and do good deeds so that he finds good and tremendous rewards with Allah.

And Allah alone grants success.



ENCOURAGING MORE GOOD DEEDS | IN THE LATER PART OF LIFE COMMENTARY

The author - may Allah shower blessings on him- said: Chapter on Encouraging Good Deeds in the Later Part of Life. You should know that the most important thing lies with the later part of life as the Prophet (ﷺ) said. "A person would be performing the deeds of the people of Paradise till only the length of the arm remains for him to get into it, he would be surpassed by preordainment and will begin to perform the actions of the dwellers of Hell and eventually enter it. Conversely, one of you will continue to perform the actions of the people of the Hell till it only the length of an arm remains for him to get into it, he would be surpassed by preordainment and will begin to perform the deeds of the people of the Paradise and eventually enter it."

Hence, among the established supplications is, "O Allah! Make the later part of my life the best thereof and the last of my deeds the best thereof." It is also authentically narrated from the Prophet (ﷺ) that: "He whose last statement in this life is 'Laailaaha illa Allah (there is none worthy of worship except Allah)' will enter the Paradise." (2)

Therefore, it is incumbent on the individual to increase in good deeds as his lifetime lasts. Similarly, the young person should increase

¹ Reported by Al-Bukhaari, Book of Preordainment; no. 6594, and Muslim, Book of Ordainment, Chapter on How the Humans Are Created in the Womb of Its Mother; no. 2643.

² Reported by Aboo Daawood, Book of Funerals, Chapter of Requesting the Dying Person to Say, laailaaha illa Allah; no. 4116, and Al-Haakim in Al-Mustadrak (1/351); and he graded it Authentic and Adh-Dhahabee corroborated it.

in good deeds since one would not know when he would die; the individual may die in his young age or his death may be postponed. However, the elderly, without doubt, is more likely to die sooner owing to his haven spent more years than the young person.

Then the author - may Allah shower blessings on him- quoted Allah's saying:

"Did We not give you lives long enough, so that whosoever would receive admonition, could receive it?"

The particle, maa (in maa yatadhakkaru – as it occurs in the Arabic text) is a substantive indefinite noun; that is to say, "have We not given you lives long enough for whosoever would receive admonition to accept it, and the warner came to you?" The exegetes hold differently regarding the interpretation of the length of life. Some say: Sixty years, some opine eighteen years, others say; forty years, while others hold it as the age of puberty. However, the verse is general; they were granted lifespan in which whosoever wanted to take to admonition could do so. Yet, that differs in different situations; a person may heed admonition in less than eighteen years of age and may not until thereafter depending on the warnings and signs that reach him and whether his environment is righteous or wicked.

In a nutshell, they will be told by way of scold and rebuke:

"Did We not give you lives long enough, so that whosoever would receive admonition, could receive it?"

This contains evidence that whenever a person's lifespan is prolonged, he is more deserving of heeding more admonitions.

As for His statement: "...and the Warner came to you": The correct view regarding the "Warner" here is that it refers to "the Prophet" which is a generic name encompassing Allah's Messenger (ﷺ) and those Messengers before him; they were all warners – ﷺ.

The duty on the individual is to strive during his later life to increase in obedience to Allah especially regarding Allah's obligations on him, and increase in asking for Allah's forgiveness and showing gratitude to Allah as Allah told His Prophet (紫):

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ () وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفُواجًا () فَ فَسَيِّعْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ, كَانَ تَوَّابًا () ﴿ "When comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's Religion in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (an-Nasr: 1-3)

It was said that this was the last chapter revealed to the Prophet (ﷺ) and it has an amazing story. (1)

We ask Allah to better your last periods and ours, make the best of our existence its final stage and the best of our deeds its last.

HADEETH 112

فَالْأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَن النَّبِيِّ ﷺ قَال: «أَعْذَرَ الله إِلَى الْأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَن النَّبِيِّ ﷺ رواه البخاري .

Abu Hurairah reported: The Prophet said, "Allah excuses and grants forgiveness to a person until he attains the age of sixty years." [Al-Bukhari]

EXPLANATION

The author -may Allah shower blessings on him- said from what he reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (**) said, "Allah the Exalted would excuse a man and prolongs his life until he reaches the age of sixty." Meaning that, if Allah – the Mighty and Sublime - prolongs the life an individual until he reaches the age of sixty, He has established the evidence against him and withdrawn every excuse from him. Because if Allah preserves the individual to reach sixty years of age, he would have recognized many signs of Allah, especially if he grows up in an Islamic land; without doubts, that will make whatever excuse he has before Allah – the Exalted - to fail; he will find no valid excuse.

But if his life was short and he spends fifteen or twenty years - for example - he may find pardon by saying he did not have a long stay

¹ It will be mentioned in the second hadeeth of this chapter - Allah willing.

on the earth to be able to reflect on the signs (of Allah). However, if He makes him live for sixty years, there would not be a let off for him; the evidence would have been established against him. In addition, evidence becomes established against an individual once he reaches puberty; at that age, he is considered legally responsible.

Therefore, he has not ignorance as a valid excuse since it is obligatory on the individual to learn what he needs from Allah's legislations. For example, if he wants to make the Ablution, it is necessary for him to know how to perform it. And if he wants to observe the Prayer, it is essential for him to be acquainted with how to pray. If he has wealth, it is compulsory he knows the *Nisaab* (the minimum amount for which handing out Zakaat becomes due), the apprioprate measure to give and similar matters. If he wants to fast, it is essential for him to learn exactly how to fast and what invalidates it. Similarly, if he intends to go for the Hajj or the lesser Hajj, it is obligatory for him to learn how to perform the Hajj together with the things that violate the state of consecration for the Hajj.

If he is a merchant transacting in gold, for example, it is necessary for him to understanding the rulings on usury; its forms, how must one deal in gold-gold transactions or gold-silver trade and soon. Likewise, if he deals in foodstuff, it is incumbent on him to understand how they are sold, and the possible underhand practices involved and the like.

Importantly, complete evidence becomes established against the individual when he reaches the age of sixty; he would have no let off, and the situation differs with every person according to his ability. So, it is incumbent on every one to learn what he needs from the *Sharee'ah*; the Prayers, the Zakat, the Fasting, Hajj, transactions, charity and the rest.

There is evidence in this hadeeth that Allah, the Exalted has proof against His slaves since He granted them intellect and understanding, sent Messengers to them and even made one of the messages endure until the Day of Resurrection - the message of the Prophet (*). The past messages were restricted since each prophet was rather sent to his people, and limited to the time because every Messenger brought abrogating rules to those preceding it if the two Messengers happen to be sent to the same people.

As for this Ummah, Allah sent Muhammad (ﷺ) to her, made him the last of the Prophets, and made the Qur'aan his great and enduring message. The signs of the (other) prophets ended with them; nothing remained after their death except remembrances.

However, the sign of Muhammad (ﷺ) is this Noble Qur'aan, which will remain until the Day of Resurrection as Allah says:

"And they say: 'Why are not signs sent down to him from his Lord?' Say: 'The signs are only with Allah, and I am only a plain Warner.' Is it not sufficient for them that We have sent down to you the Book (the Qur'aan) which is recited to them?" (al-'Ankabut: 50-51).

The Book is sufficient sign for whoever reflects on it, understands it, knows its meanings, benefits from its narrations and takes lessons from its stories; these suffice as signs.

However, what prevents us from perceiving these great signs is that we do not recite the Qur'aan in a manner that would make us reflect on it and take admonition from it. Many Muslims today – if not most of them – read the Qur'aan to seek blessings and material benefits alone but what is required is that we recite the Qur'aan to ponder on it and receive admonition from what it holds.

"(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings",

This is the reward

"...that they may ponder over its Verses",

This is its fruit,

"and that men of understanding may remember." (Saad: 29)

And Allah alone grants success.

HADEETH 113

الثَّانِي: عَن ابْنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قال: كَانَ عُمَر رَضِيَ الله عَنْهُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ: لِمَ يَدْخُلُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ: لِمَ يَدْخُلُ هَذَا مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ! وَقَالَ عُمَرْ: إِنَّهُ مَنْ حَيْثُ عَلِمْتُمْ! فَدَعَانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ قَالَ: ذَاتَ يَوْم فَأَدْخَلَنِي مَعَهُمْ، فَمَا رَأَيْتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلاَّ لِيرِيَهُمْ قَالَ: مَا تَقُولُون فِي قَوْلِ الله تَعَالَى: إِذَا جَاءَ نَصْرُ اللّهِ وَالْفَتْحُ * [النّصر: ١] فَقَالَ بَعْضُهُمْ أَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذَلِكَ تَقُولُ يا ابنَ عَبَّاسٍ؟ وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذَلِكَ تَقُولُ يا ابنَ عَبَّاسٍ؟ وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذَلِكَ تَقُولُ يا ابنَ عَبَّاسٍ؟ وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذَلِكَ تَقُولُ يا ابنَ عَبَّاسٍ؟ وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذَلِكَ تَقُولُ يا ابنَ عَبَّاسٍ؟ وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذَلِكَ تَقُولُ يا ابنَ عَبَّاسٍ؟ وَلَكَ عَلامَة أَجُلِكَ عَلَمْ مَنْهُ إِلَا مَا تَقُولُ؟ قلت: هُو أَبْلُ عَلَمْ مَنْهُ إِلَا مَا تَقُولُ؟ وَاسْتَغْفِرُهُ إِنَّهُ كَانَ تَوَّابًا * [النصر: ٣] فَقَالَ عُمر رَضِيَ الله عَنْهُ: مِا أَعْلَمُ مِنْهَا إِلاَ مَا تَقُولُ. رواه البُخَارِي.

Ibn 'Abbas said: 'Umar used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to 'Umar: "Why do you bring in this boy to sit with us when we have sons like him?" 'Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet)." One day, 'Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). 'Umar then questioned them (in my presence). "How do you interpret the Ayah of Allah: 'When there comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah)." Someone said that when Allah's Help and the Conquest (of Makkah) came to us, we were called upon to celebrate the Praise of Allah and ask for His forgiveness. Some others remained silent and did not utter a

word. Thereupon 'Umar asked me: "Ibn 'Abbas! Do you say the same." I replied: "No." He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allah, the Exalted, says:

#'When there comes the help of Allah (to you, O Muhammad & against your enemies) and the Conquest (of Makkah).'

#'So declare the remoteness of your Rubb from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives."

#On that 'Umar & said: "I do not know anything about it other than what you have said." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him- mentioned in what he reported on the authority of Abdullaah bin 'Abbas (may Allah be pleased with him and his father) that 'Umar (may Allah be pleased with him) used to make him sit with the elders who participated in the Battle of Badr. Umar would regularly consult distinguished people regarding difficult matters based on what Allah – the Exalted - told His Prophet (**):

"And consult them in the affairs." (Ash-Shoorah: 159)

Consultation in the *Shareeah* is not just instituting the legislature to make laws; the approved consultation in Islam is rather that if any matter becomes knotty for the ruler, he gathers the people of experience and trust and consults them regarding the matter. Therefore, among the praised practices Umar (may Allah be pleased with him) and his noble effort is to consult people; he would assemble them discuss matters of the religion with them; likewise matters of governance among other issues. He would join Ibn 'Abbas (may Allah be pleased with him and his father) with the elders who even participated in the Battle of Badr; that is to say, the senior companions (may Allah be pleased with them all).

Abdullaah bin Abbaas was very young compared to these people. So they wondered why Ibn 'Abbas (may Allah be pleased with them both) should be asked to sit with the elders of the people when they

had children like him who were not invited.

Hence Umar (may Allah be pleased with him) wanted to make them understand Ibn 'Abbass' rank in terms of knowledge, intelligence and acumen. So, he gathered them and invited him as well; and presented this chapter to them:

"When comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the conquest. And you see that the people enter Allah's Religion (Islâm) in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (an-Nasr: 1-3).

When he asked for their explanations on the chapter, they had two groups; one remained silent and the other said, "Allah commanded us to seek forgiveness for our sins, praise Him and glorify His praise when we gain victory and conquest." However, Umar (may Allah be pleased with him) only wanted to know from them what the substance of this chapter was and not its meaning from the aspects of its syntax. He then asked Ibn 'Abbas (may Allah be pleased with them both), "What do you say regarding the meaning of this chapter?" He answered that, "It was the appointed time of the Messenger of Allah" that is to say, a sign of the imminence of his death. Allah gave him a sign:

"When comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the conquest."

Meaning, the victory over Makkah is an indication that your demise is near;

"So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives."

Umar then said, "I do not know other than what you (Ibn Abbas) know." And therewith, the status of Ibn 'Abbas (may Allah be pleased with them both) became well-known.

This contains indication that it is necessary for the individual to pay

attention to the substance of the noble verses (of the Qur'aan). As for the meanings of the expressions based on the words and construction, that may be easy but the significance of the verses which Allah - the Exalted - intended may be unknown to many. This requires an understanding Allah grants to whom He wills.

The statement of Allah, the Exalted,

"So glorify the Praises of your Lord": that is, glorify Allah and praise Him. The letter baa here expresses conjuction because when Tasbeeh (glorification) is added to praise, the perfection becomes established since perfection only becomes established by negating blemish and affirming the attributes of excellence. So negating blemish is derived from His statement, "So glorify" since Tasbeeh (glorification) means being free from all forms of defects and imperfection. On the other hand, perfection is affirmed in His statement, "the Praises" considering the fact that al-Hamdu (praise) is to describe the praised with the perfect attributes. It is not ath-Thanaa (extolment) as is common among many of the scholars; they say, "al-Hamd means giving extolments of beauty to Allah." Some of them even say, "(it is to give) extolments of facultative optional beauty" and the likes.

The evidence for the preffered view is the *Hadeeth Qudsee*, reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (*) said, "Allah said, 'I have divided the Prayer between Myself and My slave into two halves" that is, *Suratul Fatihah*. "When he says, *All the praises and thanks be to Allah, the Lord of all that exists*, He says, 'My slave has praised Me', and when he says, *The Most Gracious, the Most Merciful*, He says, 'My slave extols Me..." So He differentiated between Praise and Extolment.

The point here is that when the individual combines *Tasbeeh* (glorification) and *Hamd* (praise), he has joined between affirming perfection for Allah and negating any blemish of Him.

As for His statement, "...and ask for His Forgiveness": it means, seek forgiveness from Him. Al-Magfirah (Forgiveness) is overlooking and concealing sins; that is to say, al-Magfirah entails concealing and pardoning it. And that is from the implications of its etymology; Maghfirah is derived from the word, Mighfar, helmet, what is worn

¹ Reported by Muslim, Book of the Prayers, Chapter on Obligation of Reciting the Faatihah in every Unit of the Prayer; no. 395.

on the head during battles to protect from arrows. So, it protects and conceals.

As for His statement, "He is the One Who accepts the repentance and Who forgives." This contains proof that Allah – the Mighty and Sublime – is oft-forgiving based on His saying, *Tawwaaban* (as it occurs in the Arabic text) which expresses profoundness due to the multitude that turns in repentance that Allah pardons.

Allah – the Mighty and Sublime – is Oft-forgiving towards His slaves, even before he asks for pardon, and follows it again with pardon as Allah the Exalted says:

"Then, He forgave them (accepted their repentance), that they might beg for His pardon..." (at-Tawbah: 118)

Hence, the Preceding Repentance is that Allah guides the servant to seek repentance, and the Resultant Repentance is for Allah to accept his repentance when he turns towards Him forpardon.

Repentance has five conditions as mentioned earlier:

First - Being sincere towards Allah in the repentance,

Second – regretting the sin he committed,

Third - Immediately refraining from it,

Fourth - Determination never to return to it,

Fifth – That the repentance occurs at a time it will be accepted.

It is necessary for the individual during the bowing and prostration positions to regularly say: *Subhaanaka Allahumma rabbanaa wabihamdika Allaaahumma'ghfirlee* (O Allah, Our Lord! Free are You from all imperfections, we praise You. O Allah, forgive me)⁽¹⁾ because it combines between remembrance of Allah and supplication. And the Prophet (ﷺ) would say much of it during the bowing and prostrations after the revelation of this chapter.

And Allah alone grants success.

¹ Its reference had preceded.



EXPLAINING THE NUMEROUS WAYS OF DOING GOOD DEEDS

COMMENTARY

The author - may Allah shower blessings on him- said: Chapter on Explaining the Many Ways of Doing Good Deeds.

There are many ways of doing good deeds – and that is out of Allah's favour on His servants so that virtues and great rewards could collect for them together with tremendous gains.

The bases for these ways are three: either physical struggle or financial efforts or a combination of both; these are the foundations of the paths to good deeds.

As for Physical Struggle: These are the actions of the limbs such as the Prayer, Fasting, Jihad and the similar matters.

As regards the Financial Efforts, they are the likes of the Zakat, supererogatory charity, giving out maintenance and the likes.

Regarding the combination of both: they are - for instance - fighting in the cause of Allah with weapons; this occurs using wealth and the soul.

However the branches of these foundations are numerous so that the servants could have diverse ways of observing righteous deeds such that they do not become bored. If there is just a way of doing good deeds, the people would have been tired of that leading serious trials, but since it is diverse, then that is easier on people and safer.

Allah - the Exalted - says in this respect,

﴿ وَلَكُلِّ وِجْهَةً هُوَ مُولِيَّما ۚ فَاسْتَبِقُوا ٱلْخَيْرَتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللَّهُ جَعِيعًا إِنَّ اللَّهَ عَلَى كُلِّ

"So hasten towards all that is good." (Al-Baqarah: 148)

He also says,

"Verily, they used to hasten on to do good deeds." (al-Anbiyaa: 90)

This illustrates the fact that righteous deeds are not restricted to any single path; there are rather several ways to it.

The author then quoted verses showing that there are numerous paths of good deeds:

Allah - the Exalted - says:

"And whatever you do of good deeds, truly, Allah knows it well" (Baqarah: 215).

He - the Mighty and Sublime - says:

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it." (Az-Zalzalah: 7)

He also says:

"Whosoever does righteous good deed it is for (the benefit of) his own self..." (Fussilat: 46).

Similar verses abound pointing to the fact that good deeds are not all of a single kind or form.

This is shown by the fact that some of the people would accustom themselves to the Prayer; so you find them performing lots of Prayers. But you find others more frequently reading the Qur'aan, and others get used to giving remembrance of Allah; glorifying Him, praising, and similar other things; you find them engaged in a lot of these deeds. Some would be magnanimous and unstinting; he would like spending

his wealth; you always find him handing out charity and spending on his family. He gives generously to them without being extravagant.

Similarly, some have great desire for knowledge and actually seek it – and that is among the best deeds of the limbs in these times of ours -. These days and times the people are in serious need of the Islamic knowledge due to the prevalence of ignorance and predominance of pseudo scholars who only claim to be knowledgeable but do not possess from knowledge except enshrouded merchandise. Therefore, we need the students of knowledge who will have deep-rooted knowledge based on the Qur'aan and the Sunnah so that they could clear the spreading confusion in the villages, cities and countries.

Every man jack with one or two narrations from the Messenger of Allah occupies himself with giving religious verdicts; he makes little of them as if he were *Shaykhul Islam* Ibn Taymiyyah, Imam Ahmad, Imam Shaf'i, or others among the great scholars. This portends a great danger if Allah had not enhanced the Ummah with erudite scholars with robust knowledge and substantive proofs.

Hence, we view that seeking knowledge today is the most virtuous deeds one could extend towards the people; better than charity and more rewarding than the Jihad. In fact, it is itself Jihad because Allah – and free is He from all imperfections and Exalted is He - made it equivalent to Jihad in His path. Not a Jihad surrounded by ambiguities where even the sincerity of purpose of the *Mujahideen* is in doubt. No! The real Jihad in which there is certainty that the combatants fight to make Allah's Word supreme. So you find them - for example - implementing this principle on themselves before fighting others.

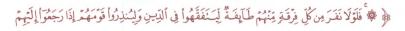
Therefore, actual Jihad in the path of Allah is that in which the fighters battle to make Allah's Word supreme. Seeking the knowledge of the religion is equivalent to it. The proof for this is Allah's saying:

"And it is not (proper) for the believers to go out to fight Jihad all together."

That is, they should not all go out for the Jihad.

"... of very troop of them, a party only should go forth"

Meaning; a group should sit back. They would only stay





"...that they (who are left behind) may get instruction in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware of evil." (At-Tawbah: 122)

Hence, Allah made seeking for knowledge equivalent to the Jihad in the cause of Allah; the right Jihad known through circumstantial inference and the condition of the fighters that they desire Allah's word reigning supreme therewith.

The point here is that the paths to good deeds are numerous and the best of them, in my opinion, after the obligations Allah made compulsory, is seeking the knowledge of the religion because we are in dire need of it today.

We had heard and have been asked for legal opinion about an individual who says: "Whoever observes Prayer in mosques in a particular region, his Prayer will not be accepted because those who contributed to build these mosques have such-and-such (traits). Ot that whoever prays based on the call-to-prayer, his Prayer will not be accepted; why? Because it is based on timing, not viewing of the sun as the Prophet (ﷺ) said, "The time of the Dhuhur Prayer is when the sun leaves its zenith and the persons shadow is like his height until the 'Asr Prayer reaches." (1) But today the times of Prayers are written on papers and people adhere to it. The Prayers of all these people are not correct!" That is, the Prayers of all the Muslims— in his view— are not proper; and this sheer mess!

The problem is that will be said regarding such a person that: he is person with some knowledge. However, such knowledge is that based on papers the individual is handed which will have a certificate indicating that he is a graduate from so-and-so. And he would say, "I am from so-and-so (university)..."

Summarily, the Ummah of Islam is in dire need of erudite scholars. But that the affairs remain in this state of chaos; the Ummah is in grave danger and the Religion of the people will not be upright; they will not have rest of mind and each person will sit under a tree or on a rooftop or a mountain and give religious verdicts. This is not proper!

Reported by Muslim, Book of the Mosques, Chapter of the Times for the Five Daily Prayers; no. 612.

It is necessary to have scholars endowed with deep knowledge based on the Qur'aan and the Sunnah, intelligence and wisdom.

And Allah alone grants success.

As for ahaadeeth, they are numerous and not restrictive; so we will mention some of them:

HADEETH 117

الأُوَّل: عَنْ أَبِي ذَرِّ جُنْدُبِ بن جُنَادَةَ رَضِيَ الله عَنْهُ قَال: قلتُ يَا رَسُول الله! أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمانُ بالله، وَالجِهَادُ فِي سَبِيلِهِ». قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قال: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وأَكْثَرُها ثَمَنًا». قُلْتُ: أَيُّ الرِّقَابِ أَفْعَلْ؟ قال: «تُعينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ». قُلْتُ: يَا قُلْتُ: يَا رَسُول الله! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَال: «تَكُفُّ شَرَّكَ عَنِ رَسُول الله! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَال: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدقَةٌ مِنْكَ عَلَى نَفْسِكَ». متفتُى عَلَيه .

Abu Dharr reported: I asked: "O Messenger of Allah! Which action is the best?" He said, "Faith in Allah and Jihad in the way of Allah." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters." I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled." I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned under the Chapter of Numerous Ways of Doing Good Deeds the hadeeth reported by Abu Dharr - may Allah be pleased with him - that: He asked the Prophet (ﷺ) of the good deeds is the best? He (ﷺ) then said, "Belief in Allah and Jihad in His cause." The Companions - may Allah be pleased with them - used to ask the Prophet (ﷺ) about the best of deeds in order to perform them; they were not like those who came after them. Those would sometimes ask about the best of

deeds but they would not carry it out. As for the companions, they would act.

At an instance, Ibn Mas'ood (may Allah be pleased with him) asked the Prophet (ﷺ), "Which of the deeds is most beloved to Allah?" He said, "Prayer at its time." I then said, "What next?" He answered, "Jihad in the cause of Allah."(1)

In this hadeeth, Abu Dharr asked the Prophet (ﷺ) about the best of deed. So the Prophet (ﷺ) explained to him that the best of good deeds is belief in Allah and Jihad in His cause. He then asked him about freeing the slave; that is to say, which slave is best to set free? He said, "The dearest and most valuable of them to its masters." "The dearest to its masters" refers to the most beloved and most expensive to its owner. Thus, value and pricelessness combine in the manumittion here; no one frees a slave like this except an individual with a strong faith.

For instance: If a person has many slaves and there is one among them he really loves because of his diligence, gentle, useful to him and the most expensive of his slaves. If he asks, "which of them is the best (to manumit)?" (He would say:) "I set this one free or another of lesser value." Then, we will say: "Set this one free since he is the most valuable and the most expensive among your slaves. And the Prophet (**) had said regarding freeing slaves that the most expensive and most valuable to the owners should be freed. This is similar to Allah's saying:

﴿ لَنَ لَنَالُواْ ٱلْبِرَّحَتَّى تُنفِقُواْ مِمَّا يَحِبُّونَ ۖ اللهِ

"By no means shall you attain Al-Birr (reward in paradise) unless you spend of that which you love." (Aal Imraan: 92).

If anything of Ibn 'Umar's wealth astonishes him – may Allah be pleased with them both - he hands it out in charity by way of implementing this verse. Abu Talhah (may Allah be pleased with him) came to the Prophet (ﷺ) after this verse came down:

"By no means shall you attain Al-Birr (reward in paradise) unless you spend of that which you love."

¹ Reported by Al-Bukhaari, Book of the Times for the Prayer, Chapter on the Excellence of Prayer at its Time; no. 527, and Muslim, Book of Eemaan, Chapter on Explaining that Eemaan in Allah is the Best of Deeds; no. 85.

He said, "Allah has revealed this verse and the most beloved of my wealth to me is Bayrohaa." Bayrohaa was a neat garden near the Prophet's mosque; the Prophet (ﷺ) used to visit it and drink from its clean and sweet water. This will certainly be valueable to its owner. Abu Talhah said, "The most beloved of my wealth to me is Bayrohaa and I give it as charity to Allah and His Prophet (ﷺ). So make use of it, O Messenger of Allah, as you so desire."

Thereupon, the Prophet (ﷺ) said, "Bakhin! Bakhin...!" That is, he was astonished; he then said, "A lucrative property! A lucrative property!" He then said, "I wish that you give it to (your) relatives." (1) Abu Talhah then distributed it among his relatives. The point of reference here is that the Companions – may Allah be pleased with them - used to hasten to good deeds.

Abu Dharr then inquired, "What if I cannot afford it" that is to say, what if one does not have such a slave? He – ﷺ – said, "Then help a labourer or assist a weak." Meaning; assist an individual or help someone deserving of help even if you do not know him. Assisting him is charity as well and a righteous deed.

He then asked, "What if I cannot do that?" He said, "You should restrain yourself from harming people, because it is charity you bestow on yourself." This is the least of what to do; that an individual holds back himself from harming others; so the people will be safe with him.

Allah alone grants success.

HADEETH 118

الثاني: عَنْ أَبِي ذَرِّ أَيْضًا رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: (يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْبِيرَةٍ صَدَقَةٌ، وَأَمْرُ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرُ بالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِيءُ مِنْ ذلِكَ رَكْعَتَانِ بالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِيءُ مِنْ ذلِكَ رَكْعَتَانِ

¹ Reported by Al-Bukhaari, Book of Zakaah, Chapter of Giving Zakaah to Relatives; no. 1461, and Muslim, Book of Zakaah, Chapter of Expending On and Giving Charity to Relatives...; no. 998.

يَرْكَعُهُمَا مِنَ الضُّحَى » رَوَاهُ مسلم .

Abu Dharr reported: Messenger of Allah said, "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha (Forenoon prayer) is equal to all this (in reward)." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him-cited under the Chapter on Numerous Ways of Doing Good Deeds, the hadeeth of Abu Dharr (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said, "Charity is due upon every joint of each of you as he wakes up in the morning." *Sulaamaa* (asit occurs in the Arabic text) are the joints. Meaning that, charity is incumbent on every person for every joint in his body when he wakes up in the morning.

They say the body has three hundred and sixty joints; some small and others big; and as such, three hundred and sixty charities are due on the individual daily. Nonetheless, these charities are not limited to wealth; they are rather general. All the ways of doing good deeds; making glorification of Allah, declaring His praise, expressing that there is none worthy of worship except Allah, announcing Allah's greatness, enjoining good, forbidding evil are all charity. Whatever the individual does to seek nearness to Allah – the Exalted - is charity. The Prophet (ﷺ) said, "If you assist an individual to mount his ride or help him load his belongings, it is charity."

Hence, every good deed is charity; recitation of Qur'aan is charity, seeking for knowledge is charity, and as such, charities become numerous and then it is possible for the individual to achieve what is

Reported by Al-Bukhaari, Book of Jihaad, Chapter on the One who Takes a Riding Animal and The Like; no. 2989, and Muslim, Book of Zakaah, Chapter of the Explanation that the word, Charity, includes every form of goodness; no. 1009.

required of him of charity: three hundred and sixty charities.

He then said, "It suffices from all those"; that is, in the place of that, "two units of forenoon supererogatory Prayer." That means, if you observe two units of Prayer during the forenoon, *Duhaa*, it will serve the entire charity due upon you; this is part Allah's easing things for His slaves.

The hadeeth contains evidence that the word, *Sadaqah* (charity) could be generally used to refer to other things asides wealth.

It also shows that the two units of Prayer during the forenoon, *Duhaa*, is *Sunnah* and for everyday. Because if giving charity is due on each of your joints everyday, and the two units of Prayer suffices for it, that then proves that the recommended forenoon Prayer is an everyday *Sunnah* so that you fulfill the charities required of you.

The people of knowledge say: The period for observing the recommended forenoon Prayer, *Duhaa*, starts from when the sun is at the length of a spear; that is to say, about fifteen to twenty minutes after sunrise, till shortly before midday, i.e., about ten minutes before the midday. This is the duration for the Prayer; one may observe the two units at anytime within this period and he will have the reward. Nevertheless, it is most preferred during the later phase due to the statement of the Prophet (ﷺ), "The Prayer of the Penitents is observed when the weaned camels feel the heat of the sun." (1) Meaning, when the young weaned stands up due to sever heat. Hence, the scholars explained that: Delaying the two units of the forenoon recommended Prayer, *Duhaa*, till the later phase is better than observing it early. The Prophet (ﷺ) favored postponing the 'Ishaa Prayer to the later part (of the night) except if that brings difficulty.

In summary, Allah has opened several doors of good deeds for the individual. And for every righteous deed a person does following these ways, he earns rewards in ten folds up to seven hundred and even much more.

Allah alone grants success.

HADEETH 119

¹ Reported by Muslim, Book of the Traveller's Prayer, Chapter on the Prayer of the Penitents; no. 748.

الثَّالِثُ عَنْهُ قَالَ: قَالَ النَّبِيُ ﷺ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِى ِ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لاَ تُدْفَنُ وَوَجَدْتُ فِي مَسَاوِى ِ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لاَ تُدْفَنُ رَواهُ مسلم.

Abu Dharr reported: The Prophet said, "The deeds of my people, good and bad, were presented before me, and I found the removal of harmful objects from the road among their good deeds, and phlegm which might be in a mosque left unburied among their evil deeds." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned among the things he reported from Abu Dharr (may Allah be pleased with him) that the Prophet (ﷺ) said, "The deeds of my Ummah were presented to me; the good and bad of it" that is, "I was informed about it; Allah made it known to me." Allah – the Mighty and Sublime – made it known to him, because it is Allah – free is He from all imperfections - who rules a thing to be allowed, He as well forbids and obligates. So, Allah presented the good and the bad deeds of the Ummah to our Prophet, Muhammad (ﷺ).

He found removal of harmful objects such as thorns, logs of wood, bottles, stones, excreta, and others from the path among their good deeds. So, removing every form of harm from the road is among good deeds.

The Prophet (ﷺ) had explained that clearing harmful objects from a road is charity; and as such, it is among the good deeds with the rewards of charity. He (ﷺ) also said, "Eeman has seventy-some branches, its peak is the saying, Laailaaha illaa Allah (there is none worthy of worship except Allah), the least of it is clearing harm from the road; Modesty is a branch of Eeman." (1) So if you find any harmful object on the road and you remove it; that counts as a righteous deed for you; a form of charity and a trait and branch of faith.

Reported by Al-Bukhaari, Book of *Eeman*, Chapter of the Matters of *Eemaan*; no. 9, and Muslim, Book of *Eemaan*, Chapter on the Branches of *Eemaan*; no. 35.

Conversely, placing harmful objects on the road of the Muslims definitely counts as an evil deed. Without doubts people who throw peels on roads in the markets, on people's paths, are sinners when these articles harm the Muslims. Allah, the Exalted, says,

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (Ahzaab: 58).

The scholars say: If an animal or a person stumbles as a result (of the peels) and breaks a bone, the person who dropped it will held responsible. He will be liable to paying the blood money or the smaller charge if it does not reach the level of blood money. The point here is this act involves harming the Muslims.

A similar thing is that people pour out water in the market and harm others. Cars may drive through it and soil people's clothing thereby. It may also damage to the asphalt if the area becomes constantly waterlogged; it thaws and becomes damaged.

Importantly, we, the Muslim nation, display non-challance about these issues, as if they do not count; and it is unfortunate. A person would heedlessly throw a harmful object on the market roads and it breaks a glass; he may throws sticks, and thoughtlessly place stones on the road. Hence, it is desirable for us to remove any harmful object from the road whenever we find them since that constitutes charity and a righteous deed.

He then said, "I saw phlegm left unburied in the mosque among her bad deeds." *An-Nukha'ah* (phlegm), also called *An-Nukha'ah* (in Arabic), is so named because it comes out from the *Nukha'u* (medulla). Phlegm may be left unburied in the mosque because at the time of the Messenger (ﷺ), the mosque was floored with pebbles; and as such, phlegm could easily be buried in the sand. However, the situation is different today without sands in the mosques. So if found, phlegm should be dubbed off with a handkerchief or something like that until it is removed.

You should know that phlegm in the mosque is prohibited; so,

whoever spits inside the mosque has committed a sin based on the saying of the Prophet (ﷺ), "Spittle in the mosque is a sin." (1) The Prophet (ﷺ) affirmed that it is sin and its expiation is that it is removed; i.e., if a person does it and intends to repent, then he must bury it. However, in our own times; he should scrape it with handkerchief or something similar until it is removed.

If this is the ruling regarding phlegm how about other worse things; such as what used to happen whereby an individual could enter the mosque with his footwear without turning it over to examine it. And perhaps dung is stuck to it which eventually drops in the mosque staining it thereby. Compare this with the phlegm and like things or even worse ones. For instance, a person may have a light tissue paper with him, he then blows his nose with it and hurls it unto the floor of the mosque; this is mischief! Without doubts the minds loathes such sight; how about when such is done in one of Allah's houses? If you spit in a handkerchief, put it in your pocket until you leave so you can throw it away in the designated places for that so no one is harmed.

And Allah Alone grants success.

HADEETH 120

الرَّابِع عَنْهُ: أَنَّ ناسًا قالُوا: يَا رَسُولِ الله! ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ، يُصَلَّونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ يُصَلُّونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِم، قَالَ: «أَوَ لَيْسَ قَدْ جَعَلَ الله لَكُمْ مَا تَصَّدَّقُونَ بِهِ؟: إِنَّ بِكُلِّ تَصْبِيحَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَصْبِيحةٍ صَدَقَةً، وَكُلِّ تَعْمِيدَةٍ صَدَقَةً، وَكُلِّ تَعْمِيدَةٍ صَدَقَةً وَفِي تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالْمَعْرُوفِ صِدقةٌ، وَنَهْيٌ عَنِ مُنْكَرٍ صِدقةٌ وَفِي بَضْع أَحَدُنَا شَهْوَتَهُ، وَيَكُونُ بُضْع أَحَدِكُمْ صِدقةٌ» قَالُوا: يَا رَسُولَ الله! أَيَاتِي أَحَدُنَا شَهْوَتَهُ، وَيَكُونُ بُضْع أَحَدِكُمْ صِدقةٌ» وَيَكُونُ الله! أَيَاتِي أَحَدُنَا شَهْوَتَهُ، وَيَكُونُ

لَهُ فِيهَا أَجْرٌ؟! قال: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَيهَا فِرزر فَكَ الْجُرْ». رَوَاهُ مسلم .

Abu Dharr reported: Some people said to Messenger of Allah : "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he (the Prophet 🐒 said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadagah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadagah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadagah , and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadagah, and in forbidding evil is a Sadagah, and in man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded." [Muslim]

COMMENTARY

The author (may Allah shower blessings on him) said from what he narrated from Abu Dharr (may Allah be pleased with him) that: some of the people said, "O Messenger of Allah, the rich have taken all the rewards" i.e., they have monopolized rewards and snatched them up from us. Ahl ad-Duthoor (asit occurs in the Arabic text), refers to the affluent. "...they observe the Prayers as we observe, they fast as we fast too but they give out from the surplus of their wealth." That is, we are alike regarding the Prayer and Fasting but they outdo us by handing out charity from their surplus wealth; meaning, the extra wealth Allah has bestowed on them; but we do not.

A similar thing is reported in another hadeeth about the poor among those who migrated to Madeenah among the companions: "...and they free slaves while we do not do." Look at the profound determination of the companions, may Allah be pleased with them

all; they desired to perform the kind of good deeds their brothers carried out from the extra wealth Allah favoured them with which they give charity and free slaves.

They were not saying they have enormous wealth with which they ride grandiose cars, reside in mansions, and wear beautiful clothes. And that is for the reason that they are a people who crave what is better and everlasting; the Hereafter.

Allah, the Mighty Sublime - says:

"Nay, you prefer the life of this world. Although the Hereafter is better and more lasting." [al-A'la: 16-17]

He - the Exalted - said to His Prophet (業):

"And indeed the hereafter is better for you than the present life of this world." (Ad-Duha: 4).

So they complained to the Messenger of Allah (ﷺ) out of crave, not spite or by way of protesting their condition to Allah- the Mighty and Sublime. Rather, they wanted a favour that would be exclusive to them as well, distinct from those Allah has enriched with surplus wealth they give in charity.

The Prophet (ﷺ) said, "Has Allah not made for you what you can give in charity" That is, if the charity of wealth has eluded you, there is charity from the aspects of righteous deeds, "Certaily every *Tasbih* (saying: *Subhaanallah*) constitutes charity, every *Takbir* (saying: *Allahu-Akbar*) makes charity, every *Tahmid* (saying: *Al-hamdulilah*) forms charity, and every *Tahlil* (saying: *Laa ilaaha illah llah*) is charity; enjoining good is a charity, and forbidding evil is charity."

The first four items have been discussed earlier.

Concerning his saying (ﷺ), "...and enjoining good is charity, and forbidding evil is charity": Enjoining good and forbidding evil is one of the most virtuous charities; and this is the reason Allah exalted this Ummah above others. He, the Exalted, says:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتَ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَلَمْ مُن الْمُنكَرِ وَتُنْهَوْنَ عَنِ الْمُنكَرِ وَلَيْهِ أَنْ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ المِلْمُلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ

"You (Believers) are the best of peoples ever raised up for mankind; you enjoin al-Ma'ruf (i.e. Islamic monotheism and all that Islam has ordained) and forbid al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah" [Aal-Imran: 110].

However, some conditions are necessary for enjoining good and forbidding evil:

The First Condition

The person enjoining or forbidding the evil must possess knowledge of the Islamic legislations. If he is an ignorant person, then it is not permissible for him to talk because the individual enjoining good or forbiding evil does so according to what the people consider as from Allah's legislations, and it is not proper for him about Allah's *Sharee'ah* what he knows not. Allah absolutely prohibited in the texts of the Qur'aan; Allah – the Exalted - says:

"Say (O Muhammad): '(But) the things that my Lord has indeed forbidden are al-Fawahish (great evil sins and unlawful sexual intercourse) whether committed openly or secretly. Sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority and saying things about Allah of which you have no knowledge." (Al-Araaf: 33)

Hence, it is really obnoxious that an individual would speak about something claiming it to be good while being ignorant of the fact of its being good; or that he says it is evil while not having the knowledge of it.

The Second Condition

He must be certain that the addressee had actually left an obligation or committed a prohibition. However, if he does not know then he should not do it because he would have chased what he knows not.

Allah, the Exalted, says:

"And follow not (O man) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart of each of those one will be questioned." (Al-Isra: 36)

One may find some people with fervor and the enthusiasm to enjoin good and forbid evil being rash and denouncing others without knowing the condition of the person they are correcting. For instance, such a person may see a man with a woman in the market; so, he begins to criticize him, "Why are you walking with a woman?" not knowing that he is among her *Mahrams*; this grievous mistake. Hence, if there is no suggestion necessitating any skepticism about this man, then do not talk. Many of course accompany their women to the marketplaces.

Consider how the Prophet (ﷺ) would interact with people in such circumstances. A man entered (the mosque) on a Friday while the Prophet (ﷺ) was delivering the Friday Sermon and sat down. So the Prophet (ﷺ) asked him, "Have you observed Prayer?" He replied, "No". The Prophet (ﷺ) said, "Stand up and offer the two units and make them brief." (1) He (ﷺ) did not scold him asking, "Why did you sit down?" since it is prohibited for a person to sit down on entering the mosque without observing the two units of Prayer.

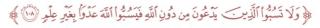
Anytime you enter the mosque; in the morning, evening after the 'Asr Prayer, after Maghrib or after Fajr, do not sit down until you observe two units of Prayer. This man entered and sat down, but there is a possibility that he had offered the Prayer before sitting down without the Prophet (ﷺ) noticing him. Hence, he ﷺ said to him: "Have you offered the Prayer?" He answered, "No." The Prophet (ﷺ) then said, "Stand up and offer two units and make them brief." That is to say, make them short. Here, the Prophet (ﷺ) did not order him to stand up to offer the Prayer until he had enquired from him; this is wisdom.

The Third Condition: From among the conditions of enjoining

¹ Reported by Al-Bukhaari, Book of the Jum'ah, When the Imam sees a man while giving the sermon; no. 930, and Muslim, Book of the Jum'ah, Chapter of Praying Two Units of Prayer while the Imam is Giving the Sermon; no. 875.

good and forbidding evil is that prohibiting evil should not consequent upon something worse. If it will result to a worse situation, then it is not permissible (to forbid the act) going by the rule regarding warding off the greater of two evils with the lesser of them.

For instance, suppose we find a man committing an evil like smoking cigarette. If we forbid him from smoking, he would go on to consume alcohol; at that point, we will not forbid him from smoking because we know that this man will surely proceed to do something worse. Hence, we will not forbid him from smoking cigarette at that moment. Why? Because smoking is lighter than drinking alcohol. The evidence for this is Allah's saying:



"And insult not those whom they worship beside Allah, lest they insult Allah wrongfully without knowledge." (Al-An'aam: 108)

Insulting the idols of the pagans is a legislated good action. However, if it will result in insulting Allah, the Mighty and Sublime, Who deserves all extolment and honour, then insulting the idols becomes prohibited (at the moment). For this reason, the Messenger (%) said, "May Allah curse whoever curses his parents." He – % - also said, "Among the gravest sins is that a man abuses his parents." They (the companions) asked, "Will a man want to abuse his parents?" He (%) replied, "Yes; he would abuse a person's father and that person abuses his father in retaliation, and he would abuse a person's mother, and that person abuses his mother in retaliation."

Summarily, forbidding evil must not consequent upon a worse evil by way of removing a worse evil using a lesser one.

Then, it is incumbent upon the person enjoining good and forbidding evil to intend reforming the people and not get even at them. Because some of the people enjoin good and forbid evil to enforce their authority or promote themselves; and this is great blemish. Although he may attain benefits by avoiding evil and carrying out good deeds but it is agreat blemish. So when you command good and forbid evil,

¹ Reported by Muslim, Book of Sacrifices, Chapter on the Prohibition of Slaughtering for Other than Allah – the Exalted -, and the Curse upon Whoever Does that; no. 1978.

² Reported by Muslim, Book of Eemaan, Chapter on Explaining the Major Sins and the Worst of It All; no.90.

bring to mind that you only desire to reform the people, not because you want to dominate them or get the better of them so that you can be rewarded, and Allah will bless your enjoining good and forbidding evil. And Allah is the source of strength.

Then the Prophet (ﷺ) said: "And in your intercourse there is charity" i.e., when a man cohabits with his wife, it constitutes charity. They (the companions – may Allah be pleased with them) asked, "O Messenger of Allah, will one of us satisfy his sexual need and still be rewarded? He answered, "Tell me; if he satisfies it in a forbidden manner, would he have sinned?" Meaning that, if he commits adultery and satisfies his desires in a prohibited manner; would he have incurred sin? They answered, "Yes." He then said, "Similarly, if he to satisfies it legally, he should be rewarded." And all praise is due to Allah.

The meaning of this is that if a man suffices with the lawful and avoids the unlawful; he gains rewards by his avoidance.

Another example is that: If an individual eats food, he undeniably derives personal satisfaction through eating and drinking. Additionally – for his sufficing with that and avoiding the unlawful –, reward will be written down for him. Hence, the Prophet (**) said to Sa'd bin Abee Waqqaas, "You should know that you do not spend anything seeking Allah's Face therewith except that you will be rewarded for it including what you feed your wife with." Despite the fact that it is obligatory for the man to feed his wife since she could say, "You either spend on me or divorce me" and actually make a case thereof and look down on him if he refuses to spend on her while he is capable. She has the right to call for the dissolution of the marriage. Yet if he spends on her, seeking Allah's Face therewith, surely Allah– the Exalted - shall reward him for that.

This hadeeth of Abu Dharr -may Allah be pleased with him- also points to what the jurists term Reverse Analogy; and that is establishing the opposite of a basic ruling in the case of a thing opposite the basic due to the difference in their premises. Here, the premise is that a person will be rewarded when he has sexual intercourse with his wife owing to the fact that he satisfies his sexual desire legally. The opposite of this premise is that if he satisfies his sexual need illicitly, then he

¹ Reported by Al-Bukhaari, Book of *Eemaan*, Chapter of What is Reported that the Actions are Considered Based on the Intentions; no. 56, and Muslim, the Book of Will, Chapter of Willing One-third; no. 1628.

will be punished for that as well. This is what the scholars call Reverse Analogy.

Jurisprudential Analogy has various forms: Reason-based Analogy (*Qiyas al-'Illa*), Indicational Analogy (*Qiyas ad-Dalaalah*), Analogy of Similarity (*Qiyas ash-Shubuh*) and Reverse Analogy (*Qiyas al-Aq's*).

Allah alone grants success.

HADEETH 123 and 124

السَّابِعِ: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ في الجَنَّةِ نُزُلاً كُلَّمَا غَدَا أَوْ رَاحَ» متفقٌ عَلَيه .

«النُّزُلُ»: القُوتُ وَالرِّزْقُ وَمَا يُهَيَّأُ لِلضَّيْفِ. الثَّامِن: عَنْهُ قَالَ: قَالَ رَسُولُ النُّزُلُ»: القُوتُ وَالرِّزْقُ وَمَا يُهَيَّأُ لِلضَّيْفِ. الثَّامِن: عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاقٍ» الله ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاقٍ» مُتَّفَقٌ عَلَيه .

Abu Hurairah reported: The Prophet said, "He who goes to the mosque at dawn or dusk (for Salat), Allah prepares a hospitable abode for him in Jannah, every time when he walks to it or comes back from it." [Al-Bukhari and Muslim]

Abu Hurairah reported: O Muslim women, never belittle any gift you give your neighbour even if it is a hoof of a sheep." [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths the author - may Allah shower blessings on him- reported from Abu Hurayrah (may Allah be pleased with him) from the Prophet (紫):

As regards the first hadeeth: he - # - said, "Whoever goes to the mosque at dawn or at dusk, Allah will prepare hospitable reception for him in the Paradise each time he goes or returns." Gada (as it

occurs in the Arabic text) means; "he goes at the early part of the day", the first part of the daytime such as his going to the mosque for the Fajr Prayer. "...or at dusk" the word, ar-Rawaah (the verbal noun of the verb, raaha which occurs in the Arabic text) is generally used to refer to the time after noon. So, this is like going for the Dhuhr or the 'Asr Prayer. The word, Raaha could also mean the ordinary act of going, as in the saying of the Prophet – ﷺ - in the hadeeth of Abu Hurayrah, "Whosoever takes his bath on Friday and then raaha during the first hour..."(1) to the end of the hadeeth.

The meaning of "...raaha during the first hour" is that, he goes to the mosque during the first hour. However, when *Gadwah* is mentioned with *Rawaah*, then *Gadwah* would refer to the early parts of daytime while *Rawaah* means the later part of daytime.

Apparently, the hadeeth means that whoever goes to the mosque at dawn or dusk, whether he goes for Prayer or seeking knowledge or other good purposes, Allah will decree a hospitable reception for him in Paradise. *Nuzul* (as it occurs in the Arabic text) refers to food and other things of good reception offered the visitor. That is to say, Allah – the Exalted – will prepare gracious reception for this man who goes to the mosque in the morning or in the evening in the Paradise by way of honouring him.

This hadeeth affirms this great reward for whoever goes to the mosque in the early or latter parts of the day. Similarly, it elucidates Allah's bounties on His servant considering His bestowing such tremendous reward upon the servant because of these simple deeds.

As for the second hadeeth: It is the Prophet's saying, "The woman should not underrate whatever she hands out to her neighbor even if it be the hoof of a sheep." That is, in this hadeeth, the Messenger (ﷺ) encouraged giving gift to the neighbour even if it is something small. He (ﷺ) said, "...even if it be a hoof of a sheep"; Firsin (as it occurs in the Arabic text), is the flesh on the hoof of a sheep which is somewhat small and insignificant. As if the Prophet (ﷺ) was saying, "Do not belittle any good deed even if it is small."

It is reported from him - # - that he said, "When you prepare a

¹ Reported by Al-Bukhaari, Book of Friday, Chapter of the Excellence of the Friday; no. 881, and Muslim, Book of Friday, Chapter of Scent and Tooth-brush on Fridays; no. 850.

broth, increase its water and share it among your neighbours"(1); so, even providing your neighbor broth earns you rewards. Likewise (he said), "Do not belittle anything even if it is meeting your brother with a cheerful face", this is part of good deeds. When you do not meet your brother with a frowning or stern face, but with a cheerful and smiling face, this is from the aspects of righteous and good deeds.

Because when you meet your brother in this manner, you delight him and he is happy, and whatever brings happiness to your Muslim brother is a good and rewarding. Similarly, whatever you enrage the disbeliever with is a good and rewarding. Allah, the Exalted, says:

"Nor do they take any step to raise the anger of believers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness." (At-Tawbah: 120)

HADEETH 125

التَّاسِع: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لاَ إِلهَ إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لاَ إِلهَ إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ» متفقٌ عَلَيه.

Abu Hurairah : The Prophet said, "Iman has over seventy branches, the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman ." [Al-Bukhari and Muslim]

COMMENTARY

The Messenger (ﷺ) explained in this hadeeth that *Eemaan* is not a single trait or of a single branch. It rather has many branches, seventy-

¹ Reported by Muslim, Book of Benevolence and Relationship, Chapter on the Order to be Nice to the Neigbor; no. 2625.

some -, i.e., between seventy-three and seventy-nine, or over sixty branches. However, its best is one expression: *Laailaaha illallah* (none has the right to be worshipped but Allah). If this expression is weighed against the heavens and the earth, it will outweigh them because it is the expression of sincerity, an expression of Allah's Onenes, an expression I beg Allah to make me and you end upon: whoever has it as his last speech in this world will enter the Paradise.

This verbal expression is the most virtuous branch of *Eemaan*. "…and its least is removing harm from the road" that is, removing injurious from the road; whatever can harm the passer-by like stones, thorns, bottles, sharp objects and others. When you remove whatever could injure the passer-by; that is part of *Eemaan*.

"...and modesty is a branch of *Eemaan*" and in another hadeeth it says, "...modesty is from *Eemaan*." Modesty is a condition of the mind that alarms the individual in embarrassing situations. It is a praiseworthy trait and was the character of the Prophet (ﷺ). So, one of his character is modesty; he was even more bashful than a virgin in her parents' home, but never shy regarding the truth.

Modesty is therefore a praiseworthy character, but one must not shy away from the truth as Allah says:

"But Allah is not shy (of telling you) the truth." (Al-Ahzab: 53) He, the Exalted, said:

"Verily, Allah is not ashamed to set forth a parable of even a mosquito or so much more than it is bigger (or less when it is smaller) than it." (Al-Baqarah: 26)

One must not shy away from the truth; but regarding other than the truth, it constitutes noble character that you are shy in it. The opposite of that is the individual who shies not; he is oblivious regarding what he does or says. Hence it occurs in the hadeeth that, "Among the thing the people have inherited from the sayings of the prophethood of

¹ Reported by Al-Bukhaari, Book of Eemaan, Chapter of Eemaan; no. 24, and Muslim, Book of Eemaan, Chapter of the Branches of Eemaan; no. 36.

old is that, If you are not shy then do what you wish." $^{(1)}$

Allah alone grants success.

HADEETH 126

العاشر: عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: "بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقِ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ مِنَ الْعَطَشِ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلاً خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيهِ، مِثْلُ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلاً خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيهِ، حَتَّى رَقِي فَسَقَى الْكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ" قَالُوا: يَا رَسُولِ الله! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرً" متفتً عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins." The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He said, "A reward is given in connection with every living creature." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned this strange story under the Chapter on Numerous Ways of Doing Good Deeds; the story reported by Abu Hurayrah (may Allah be pleased with him) from the Prophet (**) that while a man was on journey he became thirsty. He stopped by a well and descended into it to drink from it. He did so and quenched his thirst. When he came out of the

¹ Reported by Al-Bukhaari, Book of Manners, Chapter on If You Are Not Shy, then Do What You Like; no. 6120.

well, he suddenly saw a dog licking the sand out of severe thirst; i.e., it passed its tongue over the wet mud to absorb the water owing to severe thirst. The man thought that, "By Allah! This dog is affected by the like of thirst I suffered – or - this dog has suffered the degree of thirst I suffered too."

He descended the well again and filled up his leather socks with water. He filled it with water, held it with his mouth and began to climb up with his hands until he got out of the well. He then provided the dog water. He quenched the thirst of the dog and Allah appreciated this deed, forgave him (of his sins) and admitted him into the Paradise because of that.

This confirms the saying of the Prophet (ﷺ), "The Paradise is nearer to each of you than his shoe lace, likewise the Hell." A simple deed through which Allah appreciated its doer; He forgave him his sins and admitted him into the Paradise.

When he – ﷺ - informed the companions of this hadeeth, and they - may Allah be pleased with them all - are very keen to learn; not merely to know but to understand and act apprioprately, they enquired, "O Messenger of Allah, shall we be rewarded for showing kindness to animals?" He (ﷺ) replied, "There is reward regarding every creature with wet bile." This is just a dog, an animal; how will this man earn so much rewards for provoding it water? "Shall we be rewarded for showing kindness to animals?" The Prophet (ﷺ) said, "There is reward regarding every creature with wet bile": The "bile" needs water because without water, it will dry up and the animal will die.

Hence, we derive a principle from this: whenever the Messenger - arrates a story to us about the Children of Israel, it is for us to learn from them and derive benefit therefrom as Allah – the Mighty and Sublime – said,

﴿ لَقَدْ كَاتَ فِي فَصَصِهِمْ عِبْرَةٌ لِأَوْلِي ٱلْأَلْبَابُ مَا كَانَ حَدِيثًا يُقْتَرَك وَلَاكِن تَصْدِيقَ ٱلَّذِي بَيْنَ يَكَدِيْهِ وَتَقْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمِ يُؤْمِنُونَ ﴿ ﴾

¹ Its reference had preceded.

² Reported by Al-Bukhaari, Book of Share-cropping, Chapter on the Excellence of providing Water; no. 2363, and Muslim, Book of (Dealing with) Animals, Chapter on the Excellence of Providing Water for Honored Beasts; no. 2244.

"Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allâh's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe." (Yoosuf: 111).

In another version – or perhaps a different story -; one of the prostitutes among the Children of Israel; someone who engages in adultery - and the refuge is with Allah - saw a dog going round a well thirsty. But it was not possible for it to reach the water because the well was built up. So, she removed her leather socks she was wearing and provided water for the dog from this well with it, and Allah forgave her.

This shows that there is reward in (being kind towards) animals. Every animal you show kindness whether by providing it with water or food, sheltering it from heat or cold, whether it belongs to you or another person among the people or just even wandering animals, you'll have the rewards with Allah – the Mighty and Sublime. And this is about animals, how about human beings? If you show kindness to human beings, it will certainly be greater and more rewarding.

Hence, the Prophet (ﷺ) said, "Whoever quenches a Muslim from thirst, Allah will make him to drink from the Sealed Nectars." That is, if your little child stands by the refrigerator and says to you, "I need water", and you provide him water while he was thirsty, then you have given water to a thirsty Muslim, and certainly, Allah will grant you drink from the sealed nectars. A noble reward indeed – and all praise belongs to Allah -, tremendous benefit!

However, who will receive these huge rewards? Who is ready to make his intension sincere and earn rewards with Allah - the Mighty and Sublime? Therefore, I advise you, my brother, and myself, to always strive to acquire virtuous deeds with the correct intention so that you have reserved for you with Allah on the Day of Resurrection.

Many originally small deeds become huge due to its intention, and how many great deeds turn insignificant out of negligence!

¹ Reported by At-Trimidhee, Book of the Descriptions of the Day of Judgement; no. 2449, and said, "This is a *Gareeb* hadeeth, and this has been reported from 'Atiyyah from Aboo Sa'eed in the *Mawqoof* form, and that is the most correct in our view and the most likely." Ahmad reported it in the *Musnad* (3/13).

HADEETH 127

الْحَادِي عَشَرَ: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلاً يَتَقَلَّبُ فِي الْمُسْلِمِينَ». الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَانَتْ تُؤْذِي الْمُسْلِمِينَ». رواهُ مُسلم.

Abu Hurairah * reported: The Prophet * said, "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned among the narrations he cited on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said, "I saw a man going about in Paradise owing to a tree he cut and removed from the road which bringing inconvenience to the Muslims." In another version, it says, "he entered the Paradise and Allah forgave him because of a tree branch he removed from the path of the Muslims."

Whether this branch was above, causing them harm around their heads or below disturbing them around their legs. The point here is that it was a trunk harming the Muslims which this man removed from the road; he removed it and took it aside. So Allah appreciated him for that and admitted him to the Paradise. Despite the fact that if this trunk harm any Muslim it would be in his body; yet Allah forgave the man and admitted him into the Paradise.

It contains evidence for the excellence of removing harmful things from the roads, and that it is a means of gaining enterance into the Paradise.

It also contains proof as well that Paradise is presently in existence because the Prophet (Sallalahu alayhi wasallam) saw this man moving around in it. And this is a matter affirmed by the Qur'an, the Sunnah and is unanimously agreed upon by the People of the Sunnah and the Jama'ah: that the Paradise is in existence at this moment. For this

reason, Allah, the Exalted, says:



"And march forth in the way (which leads to) forgiveness from your Lord and for Paradise as wide as the heavens and the earth, that is prepared for Al-Muttaquun (the pious)..." (Ali-Imraan: 133)

"...that is prepared..." i.e., made ready. Hence, this is evidence that it currently exists; likewise the Hellfire. And they will never cease to exist; Allah has created them to exist forever; they will not go to extinction neither will there dwellers ever perish. Whoever is among the dwellers of the Paradise will remain therein forever and ever; similarly, whoever is among the People of the Fire among the disbelievers will enter it and dwell in it forever and ever.

This hadeeth has proof also that, whoever removes harm from the Muslims will earn this huge reward regarding such physical matter; how about the incorporeal issues?

Some of the people – and the refuge is with Allah – are people of evil and calamities, people of filthy thoughts and evil manners, who hinder others from the Religion of Allah! Removing these kinds of people from the path of the Muslims is more appropriate in manifolds and greater in reward with Allah. When the harm of these people is removed; especially when they are people of dangerous and wicked thoughts, their ideas must be refuted and their thoughts neutralized.

If that is not effective in anyway, their necks should be struck⁽¹⁾ because Allah says in His Great Book,

"The recompense of those who wage war against Allah and His Messenger ﷺ and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter." (Al-Maaidah: 33)

Some scholars say: "or" used in this verse expresses varying; i.e., they must be killed, crucified, their hands and legs cut from opposite directions, and they must be exiled from the town, depending on their crime.

Some scholars say: "or" rather expresses option i.e., that authority has the choice of killing and crucify them, or cutting off their hands and legs from opposite sides if he wills or exiling them, depending on what he considers more beneficial. This view is very good; that is, to say that "or" in this verse expresses options. That is for the reason that, this person's crime may appear simple but on a deeper thought, it is serious and misleading to the Ummah.

For instance, do we tell the ruler that this person's crime is simple; so, it is sufficient to banish him from the land; or that "cut off his right hand and left leg is enough?" He may say, "it is not sufficient; we fear a recurrence in the future. The Muslims are not entirely safe from his harm unles he is executed." We will say, "Rightly, you have a point." Therefore, the view that "or" in the verse expresses options is more preponderant considering the fact that it gives room for implementing the verse according to the crime.

So, it is incumbent upon the rulers to remove harm from the path of the Muslims; i.e., they should put away every caller to evil or atheism, impertinence or transgression. Such a person must be prevented from spreading whatever he intends of evil and corruption; this is obligatory.

However, there is no doubt that some of the leaders Allah has placed in-charge of authority over the Muslims are deficient and lax. They would be lax regarding the matter at its initial stage until it aggravates and becomes hydra-headed. At that moment, they become unable to nip it in the bud. Hence, it is necessary to combat an evil from its very beginning by cutting its root so that it does not spread and the people become misled by it.

The point here is that removing evil from the path; the visible path, the footpaths, and from the incorporeal paths, those of the hearts;

working towards removing harms from all these paths is one of the things that draws the individual nearer to Allah. Hence, removing harm from the paths of the minds and doing virtuous deeds are greater in reward and more exerting than removing harm from the footpaths.

Allah alone grants success.

HADEETH 128

Abu Hurairah reported: Messenger of Allah said, "He who performs his Wudu' perfectly and comes to Jumu'ah prayer and listens (to the Khutbah) silently, the sins which he has committed since the previous Friday plus three more days (i.e., 10 days) will be forgiven for him. One who distracts himself with pebbles during the Khutbah will not get the (Jumu'ah) reward." [Muslim]

COMMENTARY

This hadeeth contains evidence that attending the *Jumah* Prayer after the individual properly performs his Ablution, and then quietly listens to the Imam deliver the sermon earns him forgiveness for that between that Friday and the next Friday *Jumah* with an addition of three days. This is a simple act; not involving any hardship; that the individual makes the Ablution and attends the Friday Prayer and remains silent listening to the Imam's sermon until he finishes.

And his saying in the hadeeth, "Whoever performs the ablution" does not contradict what is authentically reported in the two *Saheehs* and others from Abu Sa'eed Al-Khudree (may Allah be pleased with him) that the Prophet (ﷺ) said, "The Friday bath is an obligation on every mature person." The second hadeeth has an addition to the first one; and so, it is taken. In addition, it is more authentic than the

¹ Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter of the Execellence of the Friday Bath; no. 879, and Muslim, Book of the Friday Prayer, Chapter of the Obligation of the Friday Bath upon Every Matured Person; no. 846.

first. The Seven Collectors reported it but only Muslim recorded the other hadeeth. Therefore, it is compulsory, firstly, for whoever intends to attend the Friday Prayer to take a bath by way of obligation; if he does not do so, he is a sinner even though his *Jumah* Prayer is valid since the bath is not due to any sexual impurity which may lead us to think that the Friday Prayer will not be valid. It is rather an obligatory bath like other obligations; if one leaves it off, he will be sinning, but he will be rewarded when he observes it.

It points to the fact that the bath is not a condition for validity of (the individual's Friday) Prayer but only an obligation. The leader of the Believers, Uthmaan bin Affaan (may Allah be pleased with him) entered one day while the leader of the Believers, Umar bin Al-Khattaab (may Allah be pleased with him), was delivering a sermon to people on a Friday. 'Umar asked him, "Why did you come late?" He (Uthmaan) said, "By Allah, *O Ameerul Mumineen* (Leader of the Believers); I did not do more than perform the Ablution before coming" i.e., as if he was occupied - may Allah be pleased with him - and was unable to come early.

Accordingly, 'Umar said to Uthmaan while still on the pulpit and the people were listening, "And the ablution too! Indeed the Prophet (*) has said, 'When anyone of you comes for the Friday Prayer he should take a bath." Meaning, why should you limit yourself to Ablution while the Prophet (*) had said, "When anyone of you comes for the Friday Prayer he should take a bath" thereby commanding whoever comes for the Friday Prayer to take the bath.

Nevertheless, 'Umar did not say to him, "Go back and have a bath." This is because if he leaves to have the bath, he may miss the Friday Prayer for which the bath itself was legislated leading to forfeiture of the basis because of something auxiliary.

Essentially, even if the hadeeth mentioned by the author points to the non-obligation of the bath, there are other hadeeths which proving the obligation.

This hadeeth contains evidence for the excellence of listening to the Friday sermon and remaining silent during the sermon. "Listening" is to pay attention, and Silence" is not to talk; this is the difference

¹ Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter on the Virtues of the Friday Bath; no. 879, and Muslim, Book of Jum'ah, Chapter on the Obligation of the Friday Bath Upon Every Matured Person; no. 846.

between the two. This implies that the individual should listen and follow what the speaker says while not talking. It is authentically reported from the Prophet (ﷺ) that, "Whoever talks on Friday while the Imam delivers the sermon is like a donkey carrying huge burdens of books."

(1)

The donkey is the dumbest of animals; it carries huge loads of books but does not benefit from them carrying them. The aspect of similarity between them is that, the individual even though present during the sermon does not benefit from it because he was talking. He – # – also said, "Whoever says to him, 'Keep silent' – that is, calling him to stop his noise - has erred." (2) That is to say, he has missed the reward of the Friday Prayer. Hence the matter is really serious.

This is why he – ﷺ - said here that, "Whoever touches the pebbles has erred." The mosque during the time of the Prophet (ﷺ) used be layed with small stones like lentils or bit bigger or even smaller. They would cover the floor of the mosque with them in place of the rugs we spread nowadays. So, some of the people at that time may be playing with the pebbles; moving or rubbing them with their hands or something like that. So, the Prophet (ﷺ) said, "Whoever touches the pebbles has erred" because playing with pebbles will distract him from listening to the sermon.

Therefore, whoever does this has no (reward for) the Friday Prayer i.e., he will be deprived of the reward of the Prayer; something this *Ummah* has been favoured with.

This is the (ruling concerning) playing with pebbles; the same thing applies to those who play with other than pebbles like those who frivol with a pen, wristwatch, or fan, moving them needlessly. Others triffle with the tooth-stick, wanting to chew it while the Imam is delivering the sermon without need such as chewing the tooth-stick when he feels drowsy; so chews it by way of getting rid of the drowsiness. In this case, there may be no blame regarding that since that occurred for the benefit of being able to listen to the sermon.

We have been asked about a man who would write down what he hears during the sermon. Some forget easily and so, he would decide

¹ Reported by Ahmad in the Musnad (1/230).

² Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter of Keeping Silent on Friday no; 934, and Muslim, Book of the Friday Prayer, Chapter of Keeping Silent During the Sermon on Friday; no. 851.

that whenever he hears anything beneficial he writes it down; is this right or not? Apparently, it is not permissible because if he occupies himself with writing, he will be distracted from what follows since no human being has two hearts. Hence, if he occupies himself with writing, he will be distracted from what the speaker says while writing what had preceded.

Nevertheless, all praise is to Allah; He has granted the people relief from that difficulty with the arrival of these recording machines. Therefore, it is possible for you to come with a recorder to easily tape the sermon and listen to it in your house, car or any position you are.

Allah alone grants success.

HADEETH 129

الثَّالِثَ عَشَرَ: عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: ﴿إِذَا تَوَضَّا الْعَبْدُ الْمُسْلِمُ، أُوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنِهِ مَعَ الْمُؤْمِنُ فَغَسَلَ وَجْهِهِ كُلُّ خَطِيئَةٍ الْمُؤْمِنُ فَغَسَلَ وَجْهِهِ كُلُّ خَطِيئَةٍ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتُ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاَهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَحْرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاَهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ» رَوَاهُ مسلم .

Abu Hurairah reported: Messenger of Allah said, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins." [Muslim]

COMMENTARY

The author (may Allah shower blessings on him) mentioned from what he reported on the authority of Abu Hurayrah (may Allah be pleased with him) regarding the virtues of Ablution which Allah – the Exalted - commanded in His Book:

"O you who believe! When you intend to offer As-Salaah, wash your faces and your hands (fore arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles." (Al-Maaidah: 6)

The Ablution entails washing these four limbs: the face, the two hands, the head and the two legs. This cleaning is rather physical which becomes spiritual. As for its being a physical cleaning, this is obvious since the individual would wash his face, the two hands, the two legs, and he must rub his head. The head could have been washed like other parts but Allah eased it further considering the fact that the head has hairs and is uppermost part of the body. If the head is washed - especially for those with thick hairs – it would be burdensome for the people and more so during winter. However, from Allah's Mercy is that He made rubbing the obligation regarding the head.

So when the individual performs the Ablution, he without doubts cleanses the related limbs physically. This points to the fat that Islam is perfect in that it legislats that its followers clean these organs which are usually exposed and visible. As for the spiritual cleaning; it is that which every Muslim must aim at; it is the individual's cleansing himself from sins.

Hence, every sin he has committed with his eyes is washed away when he washes his face. The mention of the eyes – and Allah knows best- is only by way of giving an example; else, the nose (too) commits sins, likewise the mouth. The individual may utter a prohibited statement or perceive an odour he has no right to smell. Nevertheless, He – the Mighty and Sublime - mentioned the eyes because the most sins occur through the sight.

For that reason, when a person washes his face during ablution, the sins of his two eyes drop off and when he cleans his two hands, the sins of his two hands fall off, when he washes his two legs the sins of his two legs go away and he becomes clean from all sins. Hence, Allah says when He mentioned the Ablution, the ritual bath and *Tayammum*:

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّن حَرَج وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ ﴾

"Allah does not want to place you in difficulty, but He wants to purify you." (Al-Maaidah: 6)

That is, outwardly and inwardly, physically and spiritually:

"...and to complete His favour to you that you may be thankful." (Al-Maaidah: 6)

Therefore, it is necessary that the individual calls these points to mind during his ablution; i.e., that his Ablution is a means of expiation of his sins so that he could anticipate rewards from Allah, the Mighty and Sublime, through his Ablution.

HADEETH 130 AND 131

الرَّابِعَ عَشَرَ: عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةُ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتُ لِمَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الْكَبَائِرُ وَوَاهُ مسلم. الْخَامِسَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَلاَ أَدُلُّكُمْ عَلَى مَا يَمْحُو الله بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى أَدُلُّكُمْ عَلَى مَا يَمْحُو الله بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ الله! قَال: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِه، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ، فَذلِكُمُ الرِّبَاطُ وَوَاهُ مُسْلِم.

Abu Hurairah reported: Messenger of Allah said, "The five (daily) Salat (prayers), and from one Jumu'ah prayer to the (next) Jumu'ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed." [Muslim]

Abu Hurairah reported: Messenger of Allah said, "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah." He said, "Performing Wudu' properly, even in difficulty,

frequently going to the mosque, and waiting eagerly for the next Salat (prayer) after a Salat is over; indeed, that is Ar-Ribat." [Muslim]

COMMENTARY

The author (may Allah shower blessings on him) mentioned in what he reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (*) said, "The Five Prayers, and one Friday Prayer to the other Friday Prayer, and one Ramadan to the other Ramadan are expiations for whatever comes between as long as the Major sins are avoided"

Meaning that, the five daily Prayers expiate the sins; the *Fajr* and *Dhuhur*, and between the *Dhuhur* to 'Asr Prayers, from the 'Asr to Magrib Prayer, between the Magrib Prayer to 'Isha, and from the 'Isha to the *Fajr*; all these compensate for the sins committed in between them. Therefore, when one commits an evil and observes these prayers perfectly, they will erase the sins. However, he (ﷺ) said, "…as long as the Major sins are avoided." That is to say, provided the major sins are avoided.

The Major sins are: The sins for which the Lawgiver prescribed a specific punishment; so, whatever sin the Prophet (ﷺ) cursed its perpetrator is a Major sin. Similarly all sins that entail legal punishments in this world such as adultery, or a threat of punishment in the Hereafter such as consuming usury are Major sins. Likewise, sins that bring about negation of belief like: "None of you truly believes until he loves for his brother that which he loves for himself" or that involves dissociation from him such as, "Whoever cheats us is not among us" or similar other matters are all among the Major sins.

The scholars - may Allah have mercy on them - differ regarding his saying "...as long as the major sins are avoided": does it mean that the Minor sins will be forgiven provided the major sins are not committed? And that they will not be forgiven except with two conditions: Observing the Five daily Prayers and desisting from

¹ Reported by Al-Bukhaari, Book of Eemaan, Chapter Part of Eemaan is to Love for His Brother What He Loves for Himself; no. 13, and Muslim, the Book of Eemaan, Chapter of Negating Eemaan Regarding the Person Who Does Not Love for His Brother What He Loves for Himself; no. 45.

² Its reference had preceded.

Major sins? Or that it means the deeds expiate for the sins committed between those intervals except the Major sins; that is to say, they will not expiate them? Based on this, it will mean that there is only one condition for expiation of minor sins and that is, establishing these five (daily) Prayers, the Friday Prayer to another Friday Prayer or Ramadan to Ramadan.

What seems salient- and Allah alone knows best - is that, it means: the five daily Prayers atone for the sins committed in between them with the exception of the Major sins. Likewise the Friday Prayer to another Friday Prayer; and a Ramadan to another Ramadan for the reason that the Major sins particularly require repentance; if he does not specifically repent, the good deeds cannot expiate them. So, repentance for particularly be sought.

As for the second hadeeth of Abu Hurayrah that the Prophet (ﷺ) gave an offer to his companions, knowing what they will say in response but by way of giving an excellent teaching method. He would occasionally ask them questions so that they may pay attention to what may be said afterwards. He said (ﷺ), "Should I not direct you to something by which Allah obliterates sins and elevates ranks?" He asked them whether to inform them; and it is well known that they would answer affirmatively saying, "Yes O Messenger of Allah, inform us."

But the Prophet (ﷺ) employed this style and phrasing for them to pay attention to what he will say to them afterwards. They said, "Yes O Messenger of Allah"; that is to say, tell us, we like you to inform us of what by which Allah elevates ranks and obliterates sins. He (ﷺ) said, "Properly making the Ablution, even during difficulty, frequent steps to the mosque and waiting for a Prayer after observing a Prayer." These are three things:

Firstly: "Properly making the Ablution even during difficulty": i.e., correctly performing the Ablution during winter since water is cold during that season and correctly making the Ablution means perfecting the Ablution which could cause some difficulty to the person. Hence, when the individual performs the Ablution properly, despite this difficulty, it points to perfect faith; and so, Allah will increase the servant in rank and remove his sins therewith.

Secondly: "frequent steps to the mosque" i.e., that the individual

intends going to the mosques at the legislated periods; and that is for the five daily Prayers even if the mosque is far. Because the farther the mosque from the house, the more the person's rewards. If a person properly performs the Ablution in his house and then sets out for the mosque solely for the Prayer; by each step he takes Allah increases him in rank and wipes off a sin for him.

Third: "...waiting for a Prayer after observing a Prayer", i.e., out of the person's strong crave for the Prayers, each time he ends a Prayer, his mind longs for the next Prayer. This certainly points to his *Eemaan*, love and strong cravings for these noble Prayers regarding which the Messenger of Allah – # – said, "The delight of my eyes is placed in the Prayer." Hence, if he waits for a Prayer after one Prayer, that is among the reasons for which Allah elevates ranks and erases sins.

Concerning his statement (ﷺ), "Indeed, that is *Ar-Ribaat*." The origin of the word, *Ribaat* is: establishing Jihad against the enemies with weaponary, engagement and making appropriate preparations; this is among the great deeds. For that reason, it is related with the other good deeds and acts of worship mentioned in this hadeeth such as regularly purifying oneself, the Prayer and (acts of) worship like Jihad in the cause of Allah.

It is said that: *Ribaat* here refers to what is used to bind the other; meaning that; these traits preserves the individual from sins and holds him away from them.

These two hadeeths were mentioned by the author - may Allah shower blessings on him – under the Chapter of Numerous Ways of Doing Good Deeds because these are various ways of doing good deeds: the five daily Prayers, one Friday Prayer to another Friday Prayer, a Ramadan to another Ramadan, frequent steps to the mosque, perfecting the Ablution even during difficulty, and waiting for a Prayer after one Prayer.

Allah alone grants success.

HADEETH 132 & 133

¹ Reported by an-Nasaaee, Book of Relating with Women, Chapter on Loving the Women; no. 3939, and Ahmad in the Musnad 3/128, 199, 285, and it occurs in Saheeh al-Jaami' no. 3124.

السَّادِسَ عَشَرَ: عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ» متفقٌ عَلَيه السَّابِعَ عَشَرَ: عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ قَالَ رَسُولُ الله ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا» رواه الْبُخَارِيُّ

Abu Musa Al-Ashʿari serported: Messenger of Allah sesaid, "He who observes the Fajr and 'Asr (prayers) will enter Jannah." [Al-Bukhari and Muslim]

Abu Musa Al-Ash'ari serported: Messenger of Allah sesaid, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home." [Al-Bukhari]

COMMENTARY:

The author (may Allah shower blessings on him) cited the hadeeth from Abu Moosa Al-Asharee (may Allah be pleased with him) that the Prophet (ﷺ) said, "Whoever observes the two cool-time Prayers will enter the Paradise."

"The two cool-time Prayers" are the *Fajr* and 'Asr Prayers; and that is because the *Fajr* Prayer occurs at the coolest part of the night while the 'Asr Prayer occurs during the coolest part of the day after midday. So whoever observes them will enter the Paradise; that is, guarding strictly these two Prayers and establishing them is one of the means of entering Paradise.

It has been authentically reported from the Prophet (**) that he said, "You will certainly see your Lord as you see this moon." This entails comparing sighting with (another) sighting, and not comparing the sighted with the other because nothing is comparable to Allah – the Mighty and Sublime. Nevertheless, you shall see Him really and certainly, the way a person sees the moon in its full glare. Else, Allah - the Mighty and Sublime - is greater and more majestic to be compared with any of His creation.

Then the Prophet (*) said at the end of this hadeeth, "If you can not to be overtaken to a Prayer before the sunrise and before the

sunset, then do."⁽¹⁾ That "before the sunrise" refers to the Prayer before sunrise; i.e., the *Fajr* Prayer, and the Prayer "before the sunset" is the '*Asr* Prayer. These two Prayers are the most virtuous of all the daily Prayers, and the superior of the two is the '*Asr* Prayer because it is the Middle Prayer Allah, the Exalted, alluded to:

﴿ حَافِظُواْ عَلَى ٱلصَّكَوَاتِ وَٱلصَّكَاوَةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَانِتِينَ ﴿ ﴿ ﴾

"Guard strictly the Prayers especially the middle-Salaah. And stand before Allah with obedience." (Al-Baqarah: 238)

It is authentically narrated from the Prophet (ﷺ) that he said during the Battle of the Confederates that, "May Allah fill their houses and graves with fire; they got us busy from the middle-Prayer, the 'Asr Prayer." This is a definite statement from the Messenger of Allah (ﷺ) that 'Asr is the middle Prayer.

His saying – ﷺ -, "Whoever observes the two cool-time Prayers" means that he would observe them as commanded; by performing them at their fixed times, and with the congregation if he is among those who must observe Prayers in congregation like the men. And that is for the reason that, the congregational prayer is obligatory, and it is not lawful for an able male to leave off the congregational Prayer in the mosque.

As for the second hadeeth, the Prophet (ﷺ) said, "When the servant falls ill or travels, the like of his deeds while at home and sound in health will be written down for him." That is to say, if it is from a person's practice to do a good deed, but he falls sick being unable to do it, the full reward will be written down for him; all praise is to Allah for His bounties.

For instance, if you are used to observing the Prayers in congregation, and then you fall sick being unable to pray with the congregation, it will be as if you prayed with the congregation; twenty-seven rewards will be written for you. Likewise, if you travel and it was from your practice while at home to observe the supererogatory Prayers, recite

¹ Reported by Al-Bukhaari, Book of the Times of the Prayers, Chapter of the Asr Prayer; no. 554.

² Reported by Al-Bukhaari, Book of Jihad, Chapter of Praying for Defeat and Tremor Against the Polytheist; no. 2931, and Muslim, Book of the Mosques, Chapter of Sternness of Missing the 'Asr Prayer; no. 627.

Qur'aan and say words of *Tasbeeh* (the saying: *SubhaanAllah*), *Tahleel* (saying: *Laa ilaaha illAllah*) and *Takbeer* (saying: *Allahu Akbar*). But you become engrossed on the trip and was unable to do them, what you used to do while at home will be recorded for you. If you travel – for example - and observe the Prayer alone because you were alone; the reward of a complete congregational Prayer will be recorded for you because you would have ordinarily observed the Prayer with the congregation if you were at home.

This exhorts towards the fact that it is necessary for the intelligent to strive to observe good deeds during his good health and free time. As such, the rewards will be completely written for him when he becomes unable owing to illness or particular preoccupation. So, make good use of the times of sound health and free time and act righteously so that when illness or something else draws you away the complete good deed will be recorded for you – and to Allah belongs all praise.

Hence, Ibn 'Umar would say, "Take from your sound health for the time of illness, and from your lifetime for your death." This is how it occurs in the hadeeth of Ibn 'Umar which is either from his own saying or from the Prophet (ﷺ) that it is incumbent on the individual to make good use of the opportunity while in a sound state of health so that his deeds while healthy is written for him if he falls sick.

In addition, he should devote himself to lots of righteous deeds while at home so that his usual practice at home will be written for him while on the journey.

We ask Allah to make your intention and ours sincere and make your deeds and ours righteous.

HADEETH 134

الثَّامِنَ عَشَرَ: عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ» رَوَاهُ الْبُخَارِيُّ، وَرَوَاهُ مُسْلم مِنْ رِوَايَةِ حُذَيْفَةَ رَضِيَ الله

¹ Reported by Al-Bukhaari, Book of Mind-Softners, Chapter of the Prophet's Saying; no. 6416.

عَنْهُ .

Jabir seported that he heard Messenger of Allah saying, "Every good deed is charity." [Al-Bukhari]

Muslim has reported the same on the authority of Hudhaifah . 🌦

The author - may Allah shower blessings on him- said in what he narrated under the Chapter on Numerous Ways of Doing Good Deeds on the authority of Jabir bin Abdullah (may Allah be pleased with him and his father) that the Prophet (ﷺ) said, "Every good deed is charity."

Al-Ma'ruf (as it occurs in the Arabic text) is: Whatever is known in the Sharee'ah to be good if such is among the things worship is given to Allah. But if it is from the aspects of mutual dealings among the people; then such is only from what the people consider beneficial. This hadeeth "every good deed...", entails both. Hence, every good deed with which you worship Allah is charity as it is also contained in the previous hadeeth, "Every Tasbeeh (saying - Subhaanallah) is charity, every Tahleel (saying - Laailaaha illallah) is charity, and every Tahneed (saying - alhamdulillah) is charity; enjoining good is charity and forbidding evil is charity."

As for what the people mutually define as good in the aspects of dealings, they are regarded as *Ma'ruf* (good deeds) as well such as extending benefit to people with money, reputation, or any other thing of benefit to others. For example, meeting your brother with a cheerful look; not looking stern, to be mild with him in speech, and to make him happy. Hence, the scholars (may Allah have mercy on them) have said it is part of good deed to make the sick happy when one visits him; he may say to him, "You are better (today)", even if the matter may be contrary to that. If his illness is worse, he says that intending that his state of health is better compared to those others whose conditions are worse just by way of delighting sick person which is a means of seeking cure.

Consequently, you discover that if someone says to a person suffering from a common and insignificant illness, "this is minor and simple, it harms not", the person he becomes delighted therewith. So he forgets the illness, and the abstraction of the sick is way of having him cured; the illness rather lingers when the sick person's heart is

tied to the illness.

Let me give you an example of a man who has an injury; you observe that if he gets himself preoccupied with other matters he may not feel the pains of the injury but when he is free, he recalls the injury and its discomfort.

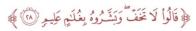
For instance, consider the load carriers who transport freights into vehicles and offload them. At times, something falls on his foot injuring him, but as long as he continues working, he will not feel the injury or its pain. Nevertheless, he (starts to) feel the pain after the day's job.

Hence, the inadvertence of the sick about the sickness, delighting him, and his contemplation that Allah - the Mighty and Sublime - shall heal him are beneficial things; they make him forget the sickness, and perhaps it may serve the main means of his healing.

Therefore, every good deed is charity; if you see someone sitting by your side who is agitated, sweating profusely from his forehead and you direct the fan towards him, this is charity for you because it is a good deed. Similarly, if you meet guests with a cheerful look and warm hospitality and similar other things, this is charity.

Look at Ibraheem (may Allah's peace be upon him) when the angels came to him as visitors, what did he do? They said, "Salaaman" and he replied, "Salaamun". The scholars say the response of Ibraheem that, "Salaamun" was more comprehensive than the greeting of the angels "Salaaman". This is because what the angels said means: "We give a greeting of peace unto you", which is a verbal sentence connoting a continuous occurrence but the response of Ibraheem – may Allah's peace be upon him - is a nominal sentence indicating firmness and continuity, and that is more comprehensive. Then, what did Ibraheem –may Allah's peace be upon him - do afterwards? He turned to his household and brought out a fat calf.

"He turned": the scholars say he quickly left stealthily out of good hospitality; he left hurriedly so that they would not prevent him or say, "Wait, we do not want anything."



"He turned to his household and brought a fat calf" (Adh-Dhariyat: 28)

In another verse it says,

"...a roasted calf." (Hud: 69)

"Roasted" i.e., cooked by dry heat; and it is well known that roasted mutton is more delicious than cooked mutton because its tang remains with it.

"He brought a calf..."

The scholars say: the calf is one of the finest kind of meat because it is soft and sweet. Then He, the Exalted, says,

"And (he) placed it before them..."

He did not place it far away place and then say, "Go to the dining place"; he rather brought it near to them and said,

"Will you not eat?"

He did not say to them, "eat". 'Ala (asit occurs in the Arabic text) is a particle of offer; that is to say, Ibraheem only offered the meal to them; he did not command them.

However, the angels did not eat because the angels do not eat; the angels have no stomachs; Allah created them from light as a single body:

"They (i.e. the angels) glorify His praise night and day, (and) they never slacken to do so." (Al-Anbiya: 20)

They always say, *SubhanAllah* (Free is Allah from all imperfections); therefore, they don't eat for this reason.

"Then he conceived fear of them"

And that was because they did not eat. They (i.e., the scholars) say, "It is the belief of the Arabs that if a guest turns down a meal, then he has indeed concealed an evil." Hence, it is part of our ethos till this day that when a guest refuses to eat, they say, "Have a taste", that is to say, taste from our food; if he declines, they say, "This person harbors evil towards us." So, Ibraheem – may Allah's peace be upon him - became dissatisfied with them and apprehensive; but they assured him,

"Fear not..."

They thereafter explained to him,

﴿ فَرَاعَ إِلَىٰ أَهْلِهِ عَجَاءَ بِعِجْلِ سَمِينِ اللهِ ا

"They said: fear not, and they gave him a glad tiding of a knowledgeable son." (Adh-Dhariyat: 26)

But he and his wife had grown old;

"Then his wife came forward"

When she heard the glad tiding;

"... with a loud voice"

That is, screaming;

"...she smote her face"

Out of amazement,

"...and said: 'A barren old woman!""

That is, "Will I give birth to a child even though I am a barren old woman?" But the angels replied,

"...even so, says your Lord",

The Lord, the Mighty and Sublime, does what He wills; when He wills a thing He says to it, "Be" and then it becomes.

Then He, the Exalted, says,

﴿إِنَّهُ مُو ٱلْحَكِيمُ ٱلْعَلِيمُ الْعَلِيمُ اللَّهِ مُو ٱلْحَكِيمُ ٱلْعَلِيمُ اللَّهُ ﴾

"He is the All-Wise, the All-Knower." (Adh-Dhariyat: 30)

Here, He mentioned "All-Wise" before "All-Knower" but in many verses, He starts by mentioning "The All-knower" before "The All-Wise". The reason is that this issue; i.e., her giving birth at old age was incomprehensible to her; it only has a rare semblance. Therefore, He started with "the All-Wise" which points to wisdom; that is, Allah is All Wise to allow you give birth when you have become so old.

The point here is that Ibraheem – may Allah's blessings be upon him - had set an example regarding decent hospitality which is part of good deeds, and every righteous deed is charity. Hence, be good to people, and know that this goodness comes with the reward of charity.

HADEETH 135

التَّاسِعَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَة، وَلا يَرْزَؤه أَحَدُ إِلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَة، وَلا يَرْزَؤه أَحَدُ إِلاَّ كَانَ لَه صَدَقَة، وَلا يَرْزَؤه أَحَدُ إِلاَّ كَانَ لَه صَدَقَةً» رَوَاهُ مُسلم. وَفِي رِوَايةٍ لَهُ: «فَلا يَغْرِس الْمُسْلِمُ غَرْسًا، فَيَا كُلُ مِنْهُ إِنْسَانٌ وَلا دَابَّةٌ وَلا طَيْرٌ إِلاَّ كَانَ لَه صَدَقَةً إِلَى يَوْم الْقِيَامَةِ».

Jabir reported: Messenger of Allah said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity." [Muslim]

The author – may Allah shower blessing on him – cited this hadeeth under the Chapter of Numerous Ways of Doing Good Deeds on the authority of Jabir bin Abdullah (may Allah be pleased with him). He mentioned that the Prophet (**) talked about a person who cultivated a plant and some people, animal, bird or any other creatures ate from it, and some of it were cut down or stolen. He said they count as charity for him. This hadeeth exhorts towards planting and agriculture, and that they both hold lots of good; they contain benefits of this world and the Religion.

As for the worldly benefits: the harvest it produces; the benefits from planting and agriculture are not like those of money or currency; they are beneficial to the farmer himself and the rancher; the entire people gain by buying the fruit, the grains and eating from them. This is connected to the growth of the society and improving its social welfare; unlike the silver coin that is saved inside the money safe from which no one benefits.

As regards the religious benefits: If a bird - a sparrow or dove or hen or others - eats from it, even if just a grain, it will certainly be recorded as a charity for him, whether he intended that or not. Even if we assume that while farming or planting, he might not intend the charity; when they eat from it, it counts as charity for him.

More amazingly, if a thief steals from it; for example, a crook comes

to a date palm and steals some dates from it, there is certainly reward for its owner for that. Allah – the Exalted - will record charity for him which will endure till the Day of Resurrection due to the stealing, irrespective of the fact that if he could identify this thief, he would have taken him to a court of law.

Likewise, when beasts and vernims eat from this plant, it counts as charity for the owner. Therefore, this hadeeth contains clear indication of the Prophet's promotion of agriculture owing to its worldly and religious benefits.

It also contains proof for the numerous ways of doing good deeds, and that an individual for whatever he does extend benefit to others whether he intended it or not. This is similar to His saying, the Exalted:

"There is no good in most of their secret talks save (in) him who orders Sadaqah or Ma'ruf (Islamic monotheism and all the good and righteous deeds which Allah has ordained) or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward." (an-Nisa: 114)

Allah – free is He from all imperfections and Exalted is He - mentioned that these matters contain benefits whether extending benefit was intended or not. Likewise, whoever commands charity or makes reconciliation between people; that also is good and righteous deed, whether he actually intended that or not. However, if he intended to seek Allah's Face therewith, Allah says:

"We shall give him a great reward."

This contains proof that benefits and gains people enjoy constitute good deeds for whoever provided it with rewards even if he did not originally intend it. However, if he intended the good deed from the beginning, he gains rewards in multidues, and Allah the Exalted will give him tremendous bounties.

I ask Allah, the Mighty, to bestow you and me sincerity and following of the Messenger (紫); certainly, He is most Generous, most Honourable.

HADEETH 136

Jabir reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah said to them, "I heard that you intend to move nearer to the mosque." They said, "That is so, O Messenger of Allah, we do want to do that." He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are recorded." [Muslim]

Another narration says: "There is for every step (towards the mosque) a degree (of reward) for you." [Muslim]

The author – may Allah shower blessings on him – mentioned what he reported from Jabir bin Abdullah – may Allah be pleased with them both – that: The Salamah tribe wanted to move residence closer to the mosque; they wanted to relocate and live nearer the Prophet's mosque so that they could observe the Prayers with him and benefit from his knowledge as well. This reached the Prophet (ﷺ) and he asked them, "It got to me that you want to relocate nearer to the mosque?" They replied, "Yes O Messenger of Allah, we want to do so." Allah's Messenger (ﷺ) then said, "Remain in your places; your steps are recorded." He repeated it twice and explained to them that they have reward of good deed or an increase in rank for every step.

This hadeeth contains evidence that when the individual walks to the mosque, he does not take a step except that he is increased in rank therewith. This has been elaborately conveyed in the hadeeth of Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said, "Whoever performs ablution and does so properly and then goes out of his house to the mosque; not for any other than to observe the Prayer, he does not take a step except that Allah writes for him a rank and cancels a sin for him because of it."

So two things will be recorded for him; firstly, he will be raised by a rank therewith, and secondly, a sin will be cancelled for him therewith. This is if he performs the ablution properly from his house; whether the steps are few or many, for every step two things will be written for him: he is raised in rank and sin is wiped out for him.

The hadeeth also has proof that when something is reported to a person about another, he should confirm before ruling on anything. Hence, the Prophet (ﷺ) enquired from the Salamah tribe before saying anything to them; he said, "It reached me that you want to do such- and-such", and they replied in the affirmative. So it is deduced from this that when a matter is conveyed to an individual, he should confirm before acting according to the report so that he is at ease, strong and considerate.

But for him to accept just whatever is conveyed to him, he will lose greatly and fall into hardships; so it is incumbent for the individual to always confirm.

There is proof in the hadeeth as well for the variety of the paths of good deeds and that among that is walking to the mosque. It is - as discussed earlier - one of the causes of Allah's raising the ranks of the servant and expiating the servant's sins owing to the fact that taking many steps to the mosque is a means of having sins forgiven and expiated and ranks being raised.

Allah alone grants success.

HADEETH 137

الْحَادِي وَالْعشْرُونَ: عَنْ أَبِي الْمُنْذِرِ أُبَيِّ بن كَعبٍ رَضِيَ الله عَنْهُ قَال:

¹ Reported by Al-Bukhaari, Book of the Prayers, Chapter of the Prayers in the Mosque Situated in the Market; no. 477.

كَانَ رَجُلُ لاَ أَعْلَمُ رَجُلاً أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لاَ تُخْطِئُهُ صَلاةٌ فَقِيلَ لَهُ، أَوْ فَقُلْتُ لَهُ: لَو اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ؟ وَفِي الرَّمْضَاءِ؟ فَقَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ الله ﷺ: (قَدْ جَمَعَ الله لَكَ ذلِكَ كُلَّهُ) رَوَاهُ مسلم رَسُولُ الله ﷺ: (قَدْ جَمَعَ الله لَكَ ذلِكَ كُلَّهُ) رَوَاهُ مسلم

Ubayy bin Ka'b reported: There was a man, and I do not know of any other man whose house was farther than his from the mosque, and he never missed Salat (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it should be recorded when I return to my family." Upon this Messenger of Allah said, "Allah has granted you all the rewards for you." [Muslim]

COMMENTARY

This hadeeth is connected to those preceding it that evince the numerous ways of performing good deeds, and that the paths of good deeds are actually many such as walking to and fro the mosque if the person anticipates rewards from Allah, the Exalted. So, the author- may Allah shower blessings on him- mentioned this hadeeth about a man whose house was far from the mosque but would still come to the mosque from his remote house, anticipating reward from Allah for coming to the mosque and returning from it.

So one of the people said to him, "Why not buy a donkey you could ride during the dark nights and in the burning sands?" That is to say, at night when there will be darkness for the 'Ishaa and Fajr Prayers; or during intense heat. This is especially serious in the Arabian Peninsula where the atmospheric condition is typically hot. He – may Allah be pleased with him-replied, "I do not like my house to be by the side of the mosque." That is, he was glad that his house is far from the mosque so that he would come to the mosque and return home with numerous footsteps.

He would not like his residence to be near the mosque because those steps would not be written down for him. He made it clear that he anticipated his reward from Allah – the Mighty and Sublime – for coming to and returning from the mosque. The Prophet (ﷺ) then said, "He will surely get what he anticipated."

Therefore, this hadeeth contains evidence taking many steps to the mosque is from the means of good deeds; and that if a person anticipates reward from Allah, He will write the reward for him whenever he comes to the mosque and returns from it.

And without any doubt, sincerity of purpose has a great impact on correctness of deeds, and huge effect on its rewards. How often do any two persons observe a Prayer together, side by side, but the difference between them in terms of rewards will only be comparable to the distance between the heavens and the earth owing to the correctness of the intention and merit of the deed. The more a person becomes truthfully sincere to Allah and stronger in following the Messenger of Allah (ﷺ) the more tremendous his rewards with Allah, the Mighty and Sublime.

HADEETH 139

الثَّالِثُ وَالْعشْرُونَ: عَنْ عَدِيِّ بنِ حَاتِم رَضِيَ الله عَنْهُ قَال: سَمِعْتُ النَّالِثُ وَالْعشْرُونَ: «اتَّقُوا النَّارَ وَلَوْ بِشقِّ تَمْرَةٍ» متفقٌ عَليه.

'Adi bin Hatim reported: I heard the Prophet saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)." [Al-Bukhari and Muslim]

COMMENTARY

This hadeeth explains one of the ways of doing good deeds because the means of righteous deeds - and all praise is due to Allah – are many. Allah – the Exalted - legislated them for His servants so that they could achieve the peak through them such as charity. Charity, as authentically narrated from the Prophet (**), "extinguishes sins as water extinguishes the fire." (1) Meaning that, as water smothers fire if you pour water on it; likewise, charity, it stubs out sins.

Thereafter, the author mentioned this narration that in which he explained that Allah – and free is He from all imperfections - will speak to each person separately on the Day of Resurrection. Allah - the Exalted - says:

"O man! Verily you are returning towards to your Lord with your deeds and actions (good or bad), a sure returning and you will meet (the result of your deeds which you did)." (Al-Inshiqaaq: 6)

That is, you will soon meet your Lord and He will call you to account for this travail; the deeds and efforts you made. However, this is glad tiding for the believers as Allah – the Exalted - says:

"And fear Allah and know that you are to meet Him, and give good tidings to the believers." (Al Baqarah: 223)

All praise is to Allah; when the believer meets his Lord, he will certainly be upon good.

Hence, the Prophet (ﷺ) said here, "There is no one among you except that his Lord will talk to him; there will be no interpreter between him and His Lord." That is to say, Allah will converse with him on the Day of Resurrection without a tranlator. He will talk to each of the believing servant and make him acknowledge his sins. He will say to him, "You did such-and-such on so-and-so day." When the believer acknowledges them and starts thinking that he will be

¹ Reported by Al-Trimidhee, Book of Eemaan, Chapter of What is Reported on the Importance of the Prayer; no. 2616, and Ibn Majah, Book of Tribulations, Chapter of Holding on the Tongue during Tribulations; no. 3973. And At-Tirmidhee said, "A Hasan Saheeh Hadeeth."

destroyed, He the Exalted will say, "I have covered them for you while on earth and I will forgive you of them today." $^{(1)}$

How many sins do we commit and Allah – the Mighty and Sublime – conceals for us without anyone knowing about it except Him. And on the Day of Resurrection, He will complete the bounty on us by pardon us and removing the punishment; to Allah belongs all praise.

Thereafter, he said, "He will look at his right side, he will see nothing but what he has put forward, then he will look at his left side, he will see nothing but what he has put forward, he will look at his front, he will see nothing but the Hire, right before him." So, the Prophet (ﷺ) said, "So avoid the Hell even if it be by a slice of a date" that is, even with a half or something even smaller; fear the Hell with it.

There is evidence in this hadeeth for Allah's Speech, and that He – and free is Allah from all imperfections – will speak words that are heard and understood not requiring interpretation and which the addressee will understand. It also has proof that even if charity might be small, it is a means of protection from the Fire according to his saying, "Avoid the Fire; even with a slice of a date."

He added, "But if he can not find that, then with a good word." Meaning that, if he cannot find a slice of date, then he should protect himself from the Fire with a good word.

"Good word" includes recitation of the Qur'aan; the Qur'aan is the best of all speeches. Likewise, it encompasses the *Tasbeeh* (the saying: *SubhaanAllah*) and *Tahleel* (the saying: *Laa ilaaha illAllah*), enjoining good and forbidding evil, imparting and acquiring knowledge and all words that draws (one) closer to Allah. This means that, if you cannot get a slice of a date, then you should avoid the Hell even if that be with a good speech.

Therefore, this is among the numerous ways of doing good, and an explication of its tremendous benefits and simplicity. Therefore, all praise is to Allah that a fragment of a date and good speech can protect the individual from the Fire; we ask Allah to save you and us from the Hell.

¹ Reported by Al-Bukhaari, Book of Manners, Chapter of the Believer's Protecting Himself; no. 6070, and Muslim, Book of Repentance, Chapter on Acceptance of the Repentance of the Murderer Even If He had Killed Many Times; no. 2767.

HADEETH 140

الرَّابِعُ وَالْعشْرُونَ: عَن أَنَسٍ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا» رَوَاهُ مسلم .

Anas reported: Messenger of Allah said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks." [Muslim]

COMMENTARY

The author - may Allah have mercy on him- from what he cited on the authority of Anas bin Maalik - may Allah be pleased with him - reported that the Prophet (ﷺ) said, "Allah is certainly pleased with His slave who eats food and praises Him thereupon, or takes a drink and praises Him over it." The author interpreted the word, *al-Akalah* (in the Arabic text) to refer to breakfast or supper.

Hence, this hadeeth contains proof that Allah's pleasure can be attained through the least means; it can be achieved through these easy ways - and all praise is to Allah. Allah is pleased with the servant who says after eating, "Al-Hamdulillaah", and likewise after his drink he says, "Alhamdulillah". And that is for the reason that eating and drinking both have action and speech-based etiquettes.

As for the action-related etiquettes; that is his eating with the right hand and drinking with it as well; it is not permissible for him to eat or drink with his left hand. According to the soundest opinion, it is forbidden because the Prophet (**) forbade eating and drinking with the left hand, and revealed that the Devil eats and drinks with his left. A man once ate with the left hand in his presence. So he told him, "Eat with your right hand." The man replied that, "I cannot do that!" So, he – ** - said, "And you will not have the ability!" This man could not subsequently raise his right hand to his mouth, (1) he was punished –

¹ Reported by Muslim, Book of Drinks, Chapter of the Manners of Eating and Drinking; no. 2011.

and the refuge is with Allah.

As for the speech-related manners: He should mention Allah's Name in the beginning of the meal by saying: "Bismillah"; and the correct opinion however is that mentioning Allah's name before taking a meal or drink is compulsory. The individual will be sinning if he does not mention Allah's Name to commence food or drink; otherwise, the Devil will eat and drink with him. Therefore, it is obligatory for the individual to mention Allah's Name before he commences food.

However, if he forgets to do so at the beginning of the meal but he remembers during the meal, he should say: "Bismillah Aawalahu wa Aakhirahu (meaning: In the name of Allah, in the beginning and the end)". If anyone forgets to mention Allah's Name, you could remind him, because the Prophet (*) reminded 'Amr bin Abee Salamah, his stepson; that is, the son of his wife, Ummu Salamah (may Allah be pleased with her). Once, he advanced to start eating and the Prophet (*) told him, "O young boy, mention Allah's Name, eat with your right hand, and eat from what is closest to you."

This contains evidence that mentioning Allah's Name, even when in a congregation, is obligatory for each individual. Everyone must say it; it is not sufficient that an individual does it on behalf of the congregation.

But at the end (of the meal), it is part of etiquette to praise Allah, the Mighty and Sublime, for this favour of making the food easy for one, coupled with the fact that no one else can make it easy as Allah – the Exalted - says:

"Tell me the seed you that you sow in the ground "Is it you that make it grow, or are We the Grower?" (al-Waaqiah: 63-64);

¹ Reported by Al-Bukhaari, Book of Nutriment, Chapter of Mentioning Allah's Name Before Eating, and Eating with the Right-Hand; no. 5376, and Muslim, Book of Drinks, Chapter of the Manners of Eating and Drinking; no. 2022.

"Tell Me! The water that you drink; is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down." (al-Waaqiah: 68-69)

If not that Allah – the Mighty and Sublime – made this crop grow until it becomes ripe, and facilitated it until it ended up in your possession, you would not have been able to do it.

Likewise the water; if not that Allah facilitated it and caused it to come down from the bank of cloud; He then made it percolate its ways to the reservoirs in the ground until you draw it up, you would not have been able to do that. Hence, He said about the plants:

"Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment)." (al-Waaqiah: 65),

And He said about water:

"If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)." (al-Waaqiah: 70)

For this reason, from the aspects of showing gratitude for the favours of Allah upon you by His providing you food and drink is that you praise Him after the drink or food; and that is a means for you to gain Allah's pleasure.

His saying: Al-Akalah (in the Arabic text of the hadeeth) was explained by the author to refer to breakfast or supper; and not morsel, it does not mean that each time you take a morsel then you say, "Alhamdulillah (All praise belong to Allah)" or each time you take a date fruit. The Sunnah is rather that you say it after you complete (the meal). It was mentioned that Imam Ahmad - may Allah have mercy on him – would praise Allah over every morsel he took. So he was asked about that and he replied, "Eating and giving praise is better than eating and being silent."

Nevertheless, there is no doubt that the best of guidance is the guidance of Muhammad (ﷺ); it suffices for the individual to praise Allah at the end of his meal or drink. However, if he sees a benefit for example - in giving the praise such as when that reminds another

person, or the likes, then I hope there will be nothing wrong in this, as Imam Ahmad – may Allah shower blessings on him - had done.

Allah alone grants success.

HADEETH 141

الْخَامِسُ وَالْعَشْرُونَ: عَن أَبِي موسى رَضِيَ الله عَنْهُ، عَن النَّبِيِّ فَالَ: «عَلَى كُلِّ مُسْلِم صَدَقَةٌ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْمَل بِيَدَيْهِ فَيَنْفَع نَفْسَه وَيَتَصَدَّق»: قالَ: أَرَأَيْتَ إِن لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا فَيَنْفَع نَفْسَه وَيَتَصَدَّق» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أُو الْحَاجَةِ الْمَلْهُوفَ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أُو الْحَاجَةِ الْمَلْهُوفَ» قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ» الْخَيْرِ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ» متفقٌ عَلَيه .

Abu Musa Al-Ash'ari reported: The Prophet said, "Giving in charity is an obligation upon every Muslim." It was said (to him): "What about one who does not find (the means) to do so?" He said, "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him: "What if he does not have (the means) to do so?" He said, "Then let him assist the needy, the aggrieved." It was said: "What about if he cannot even do this?" He said, "Then he should enjoin good." He was asked: "What if he cannot do that?" He (the Prophet s) said, "He should then abstain from evil, for verily, that is a charity from him." [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah shower blessings on him - reported on the authority of Abu Moosa Al-Ash'aree (may Allah be pleased with him) that the Prophet (ﷺ) said, "Charity is obligation upon every Muslim." A similar or even more entailing expression from the Messenger of Allah (ﷺ) had been discussed earlier in which he – ﷺ – said, "Charity is incumbent over every joint of the individual everyday the sun

appears."(1)

As-Sulaamee (as it occurs in the Arabic text) refers to the joints of the bones. This indicates that Allah – the Mighty and Sublime – has the right on us for us to hand out charity everyday. This charity is diverse; it may be saying the Tasbeeh (SubhaanAllah), the Takbeer (Allahu Akbar), the Tahleel (Laa ilaaha illAllah) or enjoining good or forbidding evil. The point here is that the ways of doing good deeds are numerous.

However, the evil-commanding soul would impede the individual from carrying out good deeds; he would resolve to do a thing, he becomes attracted to something else; and then he decides to carry out another good deed and becomes distracted by yet another until time is wasted not having done anything.

For this reason, it is essential for the individual to take the first step and hasten to doing good deeds. Whenever a door of good deed is opened for a person, he should hasten towards it; Allah – the Exalted - says:

"Hasten (all of you) to goodness." (al-Maaidah: 48)

And because when a door of goodness opens to the individual and he fails to use the opportunity, he may be relegated by Allah – the Mighty and Sublime. In a hadeeth from the Prophet (ﷺ), he said, "Some of the people would continue to draw back till Allah causes them to drawn back." (2) The point here is that it is good for the intelligent and prudent believer to avail himself of the numerous ways of doing good.

He should do his utmost to acquire a share from every aspect of good deeds so that he becomes one of those who strive upon goodness and reap from it.

We ask Allah to help you and us in observing His remembrance, gratitude, and proper worship. Verily He is the Most Generous and Most Bountiful.

¹ Its reference had preceded.

² Its reference had preceded.



CHAPTER ON MODERATION IN WORSHIP COMMENTARY

Having mentioned numerous ways of doing good in the previous chapter, the author -may Allah shower blessings on him- explained in this chapter that it is essential for the individual to maintain a middle course in obedience. He said, "Chapter on Moderation in Worship."

Al-Iqtisaad (as it occurs in the Arabic text) is for the individual to maintain middle course between extremism and laxity; and that is expected of him in all his affairs. He should be balanced, between immoderation and slackness. Allah – the Exalted - says:

﴿ وَالَّذِيكَ إِذَا ۚ أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ فَوَامًا ١٠٠٠ ﴾

"And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (Al-Furqaan: 67)

Likewise, it is essential to be moderate in the matters of obedience; it is in fact compulsory. So, do not over burden your soul. When report of the three persons reached the Prophet (ﷺ); one of who said, "I will never marry"and the second said, "I will fast without a break" while the third averred, "I will ever observe the late-night Prayer and never sleep", he – ﷺ - gave a sermon and said, "What is wrong with some people, they say such-and-such; I do observe the late-night Prayer and also sleep, I fast and I break it, and I marry women; whosoever turns away from my line of conduct is not of me."(1)

Accordingly, the Prophet (**) dissociated himself from whoever

¹ Reported by Al-Bukhaari, Book of Marriage, Chapter of the Dislike for Celibacy and Castration; no. 5063, and Muslim, Book of Marriage, Chapter of Whoever is Able Among You Should Marry; no. 1401.

turns away from his ways, burdening himself beyond ability.

Then, the author quoted the statement of Allah, the Exalted:

"Ta-Ha, We have not sent down the Qur'an to you (O Muhammad) to cause you distress." (Ta-Ha: 1-2)

Ta-Ha: These two letters are among the Arabic alphabets, the first is *Taa*, and the second is *Haa*. It − i.e., *Ta-ha* − is not one of the names of the Prophet (ﷺ) as some think. Rather, they are part of the Arabic alphabets with which Allah began some of the glorious chapters of His Mighty Book and they are letters with no specific meanings. The Qur'aan was revealed in the Arabic language, and the language does not apportion specific meanings to the letters of the alphabet; in fact, they are meaningless until they are connected together as words.

However, they have great significance, and that is, the glaring challenge it puts to those who belie the Messenger (ﷺ). These deniers could not produce anything like the Qur'aan; not a chapter or ten chapters; not (even) a verse. Yet, this Qur'aan, the like of which they failed to bring, does not have strange alphabets they did not know; it came in the same letters with which they composed their sentences!

Hence, you will almost not find a chapter beginning with these letters except that you see the mention of the Qur'aan thereafter. In *Al-Baqarah*, for instance, (it reads):

"Alif-Lam-Mim. This is the Book (the Qur'an) whereof there is no doubt."

Also in Aal-Imraan (it says):

"Alif-Lam-Mim. Allahu laa ilaha illa Huwa (none has right to be worshipped but He) Al-Hayyul-Qayyum (the Ever Living, the One who sustains and protects all that exists), it is He who has sent down the Book (the Qur'an) to you (Muhammad) with truth."

Also in Al-A'raaf (1-2):

"Alif-Lam-Mim. Saad (this is a) Book (the Qur'an) sent down to

you (O Muhammad) so let not your breast be narrow." And in Yoonus (it says):

"Alif-Lam-Raa. These are the verses of the book (the Qur'an) Al- Hakim."

So we discover that after Arabic alphabets at the beginning of the chapters, a mention of the Qur'aan follows indicating that this Qur'aan is from these same letters from which Arabic sentences are also composed. Yet, the Arabs were rendered impotent. This is the correct view concerning the Arabic letters (that begin some chapters of the Qur'aan).

As for His saying:

"We have not sent down the Qur'an to you (O Muhammad) to cause you distress...": It means, Allah did not reveal this Qur'aan to the Prophet (ﷺ) for him to suffer hardship; it is rather for him to attain success, wellbeing and prosperity in this world and the hereafter. Allah – and free is He from all imperfections and Exalted is He - says in this same chapter:

﴿ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا بَعَضُكُمْ لِبَعْضٍ عَدُوَّ فَإِمّا يَأْنِينَكُم مِّتِي هُدَى فَمَنِ ٱتَبَعَ هُدَاى فَلَا يَضِلُ وَلا يَشْفَى اللهُ وَعَشْرُهُ. يَوْمَ ٱلْقِينَمَةِ فَلَا يَضِلُ وَلا يَشْفَى اللهُ وَعَشْرُهُ. يَوْمَ ٱلْقِينَمَةِ فَلَا يَضِلُ وَ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ. مَعِيشَةً ضَنكًا وَخَشْرُهُ. يَوْمَ ٱلْقِينَمَةِ أَعْمَى اللهُ وَمَن أَعْمَى وَقَدَكُنتُ بَصِيرًا اللهُ قَالَ كَذَلِك أَنتَكَ ءَاينَتنا فَنَسِينَما وَكَذَلِكَ الْبَعْمَ لُسُى اللهُ وَكَذَلِك اللهُ وَعَلَى مَنْ أَسَرَفَ وَلَمْ يُؤْمِن بِعَايَتِ رَبِهِ وَلَعَذَابُ ٱلْأَخِرَةِ أَشَدُّ وَأَبْغَى اللهُ اللهُ عَلَى اللهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَيْكَ اللّهُ عَلَيْنَا اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّ

"Get you down (from paradise to the earth) both of you, together, some of you are enemy to some others. Then if there comes to you guidance from me, then whoever follows my guidance he shall neither go astray, nor shall be distressed. But whoever turns away from my reminder (i.e neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and we shall raise him up blind on the day of resurrection, he will say, 'O my Lord! Why have you raised me up blind, while I had sight (before)?' (Allah) will say, 'Like this our Ayaat (proofs,

evidences, verses, lessons, revelations etc) came to you, but you disregarded them and so this day, you will be neglected (in the Hell fire, away from Allah's mercy).' And thus do we requite him who transgresses beyond bounds and believes not in the Ayaat of his Lord; and the torment of the Hereafter is far more severe and more lasting" (Ta-Ha: 123-127).

Therefore, "We have not sent down the Qur'an to you (O Muhammad) to cause you distress" but for you to be successful in this world and the hereafter. For this reason, the Islamic Ummah is the Ummah of the Qur'aan, it upholds it and is steered by its guidance. It became a source of honour, glory and rise for it over all other nations. So, they (i.e., the Muslims) conquered the east and west of the world. However, when they unfortunately failed to act by this Qur'aan, it lost its grandeur, conquest and honour in the same degree it turned away from acting upon this Qur'aan.

Then, the author cited another verse; Allah's saying the Exalted:

"Allah intends for you ease, and He does not want to make things difficult for you..." (Al-Baqarah: 185)

Meaning that, Allah wants ease for us in all He has prescribed.

This verse was revealed among the verses of fasting so that no one would think He obligated people to fast in order to subject them to hardship and toil. So Allah – the Exalted - explained that He wants comfort for us, not hardship. For this reason, fasting is not obligatory for whoever is on a journey; such an individual he will only repay (the days he missed) later. Similarly, fasting is not obligatory for the sick even though he will pay the days missed subsequently. This simply alleviates difficulty: "Allah intends for you ease and He does not want to make things difficult for you."

Hence, this Religion of Islam – and all praise be to Allah - is a Religion of magnanimity, ease, wellbeing and simplicity. I ask Allah to endow all of you and me with the ability to adhere to the Qur'aan, and to die and meet our Lord upon it.

HADEETH 142

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ: «مَهْ عَلَيْكُمْ قَالَ: «مَهْ عَلَيْكُمْ قَالَ: «مَهْ عَلَيْكُمْ قَالَ: «مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَالله لاَ يَمَلُّ الله حَتَّى تَمَلُّوا» وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيْهِ. مُتَّفَقٌ عَلَيه .

Aishah reported: The Prophet came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of Salat (prayer) has become the talk of the town." Addressing her, he said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allah, Allah does not withhold His Mercy and forgiveness of you until you neglect and give up (good works). Allah likes the deeds best which a worshipper can carry out constantly." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah have mercy on him - mentioned in what he cited from Aa'isha - may Allah be pleased with her - under the Chapter on Moderation in Worship that the Prophet (**) visited her suddenly while a woman was with her. He (**) then asked, "Who is this?" She said, "So-and-so woman", then Aa'isha began to talk about her Prayer; that she regularly observed her Prayers. So, the Prophet (**) said to her, "Mah", this means, he ordered her to stop. Among the Arabic grammarians, they consider it a verbal noun, meaning, "Stop." Likewise, "Sah", which means, "keep quiet."

The implication is that the Messenger (ﷺ) commanded this woman to desist from excessive worship, which might become hard for her and she would become weak in the future and unable to maintain it. Then he (ﷺ) ordered us to carry out good deeds we are capable of; he – ﷺ – said, "Take upon yourselves only what you can carry out easily" i.e., do not overburden or overwork yourselves. This is because when one overworks and burdens himself with something beyond his ability, he soon becomes tired of it and exhausted. It then begins to wane and thereafter fizzles.

Aa'isha - may Allah be pleased with her - mentioned (in another narration) that the most beloved acts of worship to him - ## - are the continuous ones. That is to say, what the person does consistently. This means that even if a good deed is little but you make it regular that is better for you since you would rather observe the good deed calmly. Even after observing it, still crave it; you would not leave it out of being bored.

This is why the Prophet (ﷺ) said, "By Allah, Allah does not hold back until you give up" i.e., Allah – the Mighty and Sublime – will reward you according to your deeds; whatever good deed you observe regularly, Allah will reward you for it.

This is the *Malal* (as it occurs in the text, lexically meaning weariness) that may be understood from the apparent meaning of the hadeeth which Allah has; it is not like our own weariness that would mean tiredness and laziness. As for *Malal* relating to Allah – the Mighty and Sublime -, it is an attribute that is specific to Him, the Mighty and Exalted; tiredness or laziness does not afflict Allah – free is He from all imperfections. He, the Exalted, says:

﴿ وَلَقَدْ خَلَقْنَكَا ٱلسَّمَوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَامِ وَمَا مَسَّنَا مِن لُغُوبِ ۞ ﴾

"And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched us." (Qaaf: 38).

Allah created these huge heavens and earth and all that is between them in six days: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. He said, "And nothing of fatigue touched us" that is, we never became tired from creating them within this short period notwithstanding their tremendous size.

This hadeeth contains benefits: Among them is that, it is essential for an individual to enquire "who is it" when he sees a person with his wife because the person may be the type whose coming in to one's household must not be encouraged. There are women who come to the household and tell them about issues of backbiting and similar matters. A woman may at times even enter – whether with good or evil intentions – and begin to ask about the family; for instance, about what the husband does, the son or what your brother does. When the woman in the house informs her of what he does, she says, "This

is small! Why doesn't he give you this instead of that? Why is he providing you with this sort of cloth? And "just this kind of food?" and similar other comments until she turns the wife against her husband! For this reason, it is essential for the individual that whenever he sees someone with his wife, to ask about them "Who are these?" Just as the Prophet (ﷺ) asked Aa'isha - may Allah be pleased with her - about the woman with her.

Also from this hadeeth, we deduce that it is incumbent that the individual does not overburden himself with obedience and much good deeds because if he does that, he will become tired and then the good deeds will fizzle altogether. Hence, his remaining upon a good deed even if it were little is better. It reached the Prophet (ﷺ) that Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with them both – said, "I will continue to fast during the days and I will keep on observing the late-nigt Prayers as long as I am alive." He said that out of his crave for good deeds.

However, that reached the Prophet (ﷺ), who then asked him, "Are you the one who said such-and-such?" Abdullah replied, "Yes O Messenger of Allah", the Prophet (ﷺ) then said, "You will not be able to carry it out." Consequently, he — ﷺ - enjoined him to fast three days every month; Abdullah said, "I can do more than that." He then asked him to fast a day and not fast for two days; but Abdullah said, "I can do more than that." Then he said, "Fast a day and leave a day." Abdullah said again, "I can do more than that." Then he — ﷺ — said, "There is no more than that; that is the fasting of Daawood."

Abdullah bin 'Amr later became old and it became burdensome on him to fast every other day; he lamented, "I wish I had accepted the Prophet's concession for me"(1) so, he began to fast fifteen days continuously and not fast for another fifteen days consecutively.

Therefore, this contains evidence that the individual should be moderate in worship without excessiveness or laxity so that it will be possible for him to continue with it: And the most beloved good deeds in the sight of Allah are those performed regularly even if they

Reported by Al-Bukhaari, Book of Fasting, Chapter of the Rights of the Household Regarding Fasting; no. 1976, and Book of the Prophets, Chapter of His saying, "And we gave Dawood Zaboor"; no. 3418, and Muslim, Book of Fasting, Chapter of the Prohibition of Fasting Round the Year for Those Burdened By Such...; no. 1159.

are few.

HADEETH 143

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النّبِيِّ اللهِ يَسْأَلُونَ عَنْ عِبَادَةِ النّبِيِّ اللهِ فَلَمّا أُخْبِرُوا كَأَنَهُمْ تَقَالُوهَا وَقَالُوا: اللّهِ يَسْأَلُونَ عَنْ عِبَادَةِ النّبِيِّ اللهِ فَلَمّا أُخْبِرُوا كَأَنَهُمْ تَقَالُوهَا وَقَالُوا: أَيْنَ نَحْنُ مِنَ النّبِيِّ اللّهِ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّر. قَالَ أَيْنَ نَحْنُ مِنَ النّبِيِّ اللّهِ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّر. قَالَ أَحدُهُمْ: أَمَّا أَنَا فَأُصَلِّي اللّهُلَ أَبَدًا، وَقَالَ الآخَرُ: وَأَنَا أَصُومُ الدَّهْرَ وَلاَ أَنْفُومُ وَقَالَ الآخَرُ: وَأَنَا أَعْتَزِلُ النّسَاءَ فَلا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ الله أَفْطِر، وَقَالَ الآخَرُ: وَأَنَا أَعْتَزِلُ النّسَاءَ فَلا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ الله الله وَأَنْقَاكُمْ لَه لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النّسَاءَ فَمَنْ للله وَأَتْقَاكُمْ لَه لَكِنِي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَتِي فَلَيْسَ مِنِي » متفقٌ عليه .

Anas reported: Three men came to the houses of the wives of the Prophet to inquire about the worship of the Prophet. When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet while Allah has forgiven his past sins and future sins." One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it." Another said: "I shall abstain from women and shall never marry." The Prophet came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me." [Al-Bukhari and Muslim]

COMMENTARY

The author –may Allah shower blessings on him - said from what he reported from Aa'isha (may Allah be pleased with her) under the Chapter of Moderation in Worship that: Three men came to the house of the Prophet (**) enquiring from his wives about his activities at home. And that is for the reason that the actions of the Prophet (**) may be open and known to all like what he does in the mosque, market or in his gatherings with his companions. These are open, known to most of the companions who were in Madeenah.

On the other hand, the actions may be private, known only to the members of his household or those who serve him like Abdullah bin Mas'ood, Anas bin Maalik and others – may Allah be pleased with them all.

So these three men came to the abodes of the Prophet's wives enquiring about his private acts of worship; that is to say, in his house and they were informed. It was as if they considered small since the Prophet (ﷺ) would fast and not fast at other times; he would observe the late-night Prayers sometimes and sleep at other times. He also would married and cohabited with his wives. So they thought it little because they were bursting with vigour for good deeds - may Allah be pleased with them. However, vigour is not a yardstick; the yardstick is what the *Sharee'ah* has brought.

The Prophet (ﷺ) came and said (to them), "Are you the ones who said such-and-such?" They replied, "Yes"; because one of them had said, "I will continue to observe the late-night Prayer all night and I will not sleep", the other said, "I will fast all day; I will not break" and the third said, "I will avoid women; I shall never marry." So, they affirmed that they had made those statements.

Without doubts, what they said is contrary to the *Sharee'ah* because it entails belabouring the soul and wearing it out. An individual would remain without sleeping all nights praying! This, no doubt, is difficult for the soul and wearisome, and it is invitation to weariness, and consequently, to detestation of acts of worship. That is for the fact that, whenever a person becomes tired of a particular thing he abhors it.

Likewise, the one who said, "I will continue to fast forever"; he would remain fasting in the winter and summer! This is certainly burdensome.

The third said, "I shall avoid women; I will not marry", this is also hard especially a young person; it will be difficult for him to abandon marriage; and celibacy is prohibited in Islam. 'Uthmaan bin Maz'oon - may Allah be pleased with him - said, "The Prophet (ﷺ) used to forbide us from celibacy, if he had permitted us we would have castrated (ourselves)."

The point here is that the acts of worship these people - may Allah be pleased with them - desired are burdensome and contrary to the Prophet's lines of conduct. But the Prophet (**) enquired from them whether they made those statements? So when they affirmed it he said, "But by Allah, I fear Allah more than you do and I am the most dutiful of you to Him; yet, I fast and break, I observe the late-night Prayer and I sleep and I marry; whoever is aversed to my lines of conduct is not of me" i.e., whoever dislikes my way and takes to hard worship he is not of me.

This contains evidence that it is essential for the individual to maintain moderation in worship; in fact, he should be moderate in all his affairs. This is because if he falls short, he will lose tremendous goodness and if he goes extreme, he will become exhausted and incapable and may even give up the act. Hence, it is good that the individual is balanced in all his actions.

Hence, it is narrated in a hadeeth that, "The individual severed by excessive work covers no distance and neither leaves the back unbroken." (2) Al-Munbat is the one who walks at all times; no distance does he cover neither does he leave his back unbroken. He overworks his back and consequently tires out, becomes dejected and (may even) break down.

So, moderation in worship is from the lines of conduct of the Prophet (**); hence, it is not polite for you, O servant, to overburden your soul. Tread softly as previously mentioned in the hadeeth that the most beloved of deeds in the sight of Allah are the most regularly observed ones even if they are small.

Therefore, it is necessary that you follow the path of ease; do not fall

¹ Reported by Al-Bukhaari, Book of Marriage, Chapter of Dislike for Celibacy and Castration; no. 5073, 5074, and Muslim, Book of Marriage, Chapter of Whoever is Capable of Marrying...; no. 1402.

² Reported by Al-Bayhaqee in his Sunan (1/19); Ibn Hajar mentioned it in al-Fath (11/297)

short nor go to extreme; the best guidance is certainly the guidance of the Prophet – alayhias-salaat was-salaam -. I ask Allah to make you and me among those who follow his guidance, those who tread on his path and *Sunnah*.

HADEETH 144

وَعَنْ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: هَلَكَ الْمُتَنَطِّعُونَ» قَالَ: هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلاثًا، رَوَاهُ مُسْلِم.

Ibn Mas'ud serported: The Prophet seaid, "Ruined are those who insist on hardship in matters of the Faith." He repeated this three times. [Muslim]

COMMENTARY

The author – may Allah shower blessings on him - said in what he reported on the authority of Abdullah bin Mas'ood - may Allah be pleased with him - that the Prophet (ﷺ) said, "Ruined are the hardliners, ruined are the hardliners," ruined are the hardliners." Al-Halaak, destruction, is the opposite of Al-Baqaa (remaining in existence). That is to say, they are destroyed and lost. Al-Mutanatti'oon are those stringent in their religious and worldly affairs. Hence, it is narrated in a hadeeth that, "Do not make things hard and then Allah makes it hard for you." (1)

Consider the story of the Children of Israel, when they killed a person; they disputed and quarreled over it until calamity almost brewed amongst them. Then Moosa – may Allah's peace and blessings be upon him - told them:

﴿ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَعُواْ بَقَرَةً ﴾

"Verily Allah commands you to slaughter a cow." (Al-Baqarah: 67)

That is, take a part of it and strike the dead man with it, and he will

¹ Reported by Aboo Daawood, Book of Manners, Chaper on Jealousy; no. 4904, and Aboo Ya'laa (6/365).

tell you who killed him. So they said to him,

"Do you make fun of us?"

Meaning that, you are telling us to slaughter a cow and strike the dead with a part of it and then the dead will inform us of his killing? If they had accepted and submitted to the command of Allah and killed just any cow, their aim would have been fulfilled. Instead, they became obstinate and were destroyed. They said, "Call upon your Lord for us to make plain to us what it is." They said, "Call upon your Lord for us to make plain to us its colour", then they said, "Call upon your Lord for us to make plain to us what it is and what is its works." After things were made hard for them, they eventually slaughtered it, but they could hardly do it.

Similarly, from the aspects of extremism in worship is for the individual to be hard on himself regarding the Prayer, Fasting and other things Allah has made easy for him. Therefore, if he makes things Allah made easy for hard for himself, then he is ruined! An example is what some sick people do especially in Ramadan despite the fact that Allah has made it lawful for him to break his fast while he is sick and he needs food and drink. He becomes hard on himself and continues to fast instead. We say this person also falls under this hadeeth, "Ruined are the hardliners!"

This includes what hardworking students of knowledge do regarding the issues of *Tawheed*. You find that when they deal with verses and hadeeths regarding the Attributes of the Lord - the Mighty and Sublime -; they begin to probe and ask unnecessary questions the early Muslims including the companions and their students and the leaders of guidance were not asking. You find them making unnecessary searches out of needless stringence and rant. So we say to these people, "If what sufficed the companions – may Allah be pleased with them – is sufficient for you, then stop; but if not, may Allah not be generous towards you, be certain to be overrun by distress, disconcertion and anxiety."

For example: Some of the people say that Allah - the Mighty and Sublime - has Fingers as contained in an authentic hadeeth: "Verily, the hearts of the entire sons of Adam is between two of the fingers of the Most-Compassionate just like a single heart, he changes them as

He wills."(1) Then this hardliner comes probing: How many are those fingers? Do they have tips? And how many are the tips? and similar matters!

Another instance: "Our Lord descends to the heaven near the earth every night when it remains the last one-third." The hardliner begins to explore, "How does He descend?" "Why is it in the last third of the night?" "Then the last third of the night differs across the earth meaning that He descends all the time" and similar other statements for which they will neither be rewarded nor praised. They rather come closer to sins than safety, and closer to rebuke than extolment.

These matters the individual has not been charged with, which are among the issues of the Unseen and those better than him and more devoted to knowing Allah by His Names and Attributes have not probed into; it is obligatory for him to hold back. He should rather say, "We hear, we obey, we accept and we believe." However, for him to begin to delve into the matters of the Unseen; that is certainly from the aspects of extremism.

Another example: What some students do by interpolating rational possibilities into textual evidences. So you find him saying, "It is possible that it means this or that" until the lesson in the actual text becomes lost, and in fact till the entire texts become devalued bereft of any lesson. This is error! Therefore, take to the apparent meanings of the texts (of the Qur'aan and the *Sunnah*) and abandon these rational possibilities. If we give preference for rational possibilities over textual evidences in the Book of Allah and the *Sunnah* of His Messenger (ﷺ), a single hadeeth or verse will not remain with us that can be cited as proof; varying possibilities will rather be advanced against it!

Then, these rational postulations, thoughts and imaginations could be from the Devil; he throws them into the individual's heart to shake his creed and belief – and the refuge is with Allah.

Likewise what some extremists do during their Ablution; you find him, for example, washing three, four, five or seven times, or even more needlessly. It was mentioned that Ibn Abbas – may Allah be

¹ Reported by Muslim, Book of Pre-destination, Chapter of Allah's Changing the Hearts As He Wills; no. 2654.

² Reported by Al-Bukhaari, Book of Tawheeed, Chapter of Allah's saying: "... they want to change Allah's words..."; no. 7494, and Muslim, Book of the Travelers' Prayer, Chapter of Exhortation towards Supplication; no. 758.

pleased with them both - would perform the Ablution and only a few drops of water will be found on the ground owing to his using only a small quantity of water. But a person would go overboard about the use of water, and then Allah makes it hard for him. So, when he dwells on this whisperings, four, five, six or more (washings) become insufficient for him. He carries on with the Devil until he goes overboard to an extent that it is wondered, "Will any intelligent fellow do such a thing?!"

Similarly, you find him wearing down himself while having the ritual bath, getting the water in to his two ears and his nostrils. All these come under the statement of the Messenger (ﷺ), "Ruined are the hardliners, ruined are the hardliners!" So, whosoever becomes hard on himself in a matter Allah has eased for him, such comes under this hadeeth.

Allah alone grants success.

HADEETH 145

عَنْ أَبِي هُرَيْرَة رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ عَلَى قال: «إِنَّ الدِّينَ يُسْرُ، وَلَنْ يُشَرُّه وَلَنْ يُشَادَّ الدِّينُ إِلاَّ غَلَبَه، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدُوةِ يُشَادَّ الدِّينُ إِلاَّ غَلَبَه، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدُوةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ» رواه البُخَارِي .

Abu Hurairah reported: The Prophet said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night." [Al-Bukhari]

COMMENTARY

The author – may Allah shower blessings on him – related the hadeeth of Abu Hurayrah (may Allah be pleased with him) under the Chapter of Moderation in Worship. It says: The Prophet (ﷺ) said, "The Religion is easy." That is, the Religion that Allah sent Muhammad (ﷺ) with, and which the servants worship their Lord with, is easy as Allah, the Mighty and Sublime - says:

"Allah intends for you ease, and He does not want to make things difficult for you." (Al-Baqarah: 185).

And He - the Exalted – says, while mentioning His orders regarding the Ablution, ritual bath and the *Tayammum* due to unavailabilty of water or illness; He said:

"Allah does not want to place you in difficulty, but He wants to purify you." (Al-Maaidah: 6)

And He - the Exalted - said:

"And strive hard in Allah's cause as you ought to strive, He has chosen you and has not laid upon you in religion any hardship." (Hajj: 78).

So the entire texts point to the fact that this Religion is simple; and it is so.

If one reflects on the daily acts of worship, he would find that the five daily obligatory Prayers are simple and so carefully apportioned to appropriate times. Purification comes before it; a means of cleansing the body and rectifying the heart. So, before commencing the Prayer, the individual will perform the Ablution and say: "Ash hadu an laa ilaaha illAllah wa ashadu anna Muhammadan 'Abduhu wa-Rasuuluhu, Allahumah ij'alniy min at–Tawwaabeen wa j'alniy min al–Mutatohiriin (I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His servant and messenger. O Allah, make me among the repentant ones and among those who regularly cleanse themselves).

So, he cleanses firstly, and then cleans his heart with the statement of Islamic monotheism; thereafter, he observes the Prayer.

Similarly, if you ponder about the Zakat, which is the third Pillar of Islam, you realize that it is easy. Firstly, it is not compulsory except regarding an appreciating wealth or its like. It is not due upon just any kind of wealth. It is rather due upon growing wealth like business or

what is similar to it such as gold and silver even if it does not increase. As for what the individual uses in his house or as a ride, the Prophet (ﷺ) said, "There is no charity on a believer in his slave or horse." (1) All household wares and the furniture, the domestic servants, vehicles and others things among the individual's things of personal use, there is no Zakat on them. And this is ease!

Then, even the obligatory Zakat to be given is very small; a quarter of one-tenth i.e. 1/40 of any wealth; this is considerably small. Then when you pay the Zakat, it will never reduce your wealth as the Prophet (ﷺ) said, "Charity never reduces a wealth" it rather brings blessings, growth, cleansing and purification in it.

Consider the fasting too; it is not all year round, not even half of the year, or a quarter; just a single month. Besides that, it is made easy from the angle that: if you are sick you break your fast; if you are travelling likewise. If you are not capable of fasting at all, then you feed a poor in place of everyday of fasting.

Think about the Hajj; it is made easy. He, the Exalted - says:

"And going on Hajj to the House is a duty that mankind owes to Allah, those who can afford going." (Aal-Imran: 97)

But whoever is incapable; if he is rich, he sponsors a person to perform the Hajj on his behalf; and if he is not rich materially and physically, then the (obligation) of Hajj is removed from him.

Summarily, the Religion is easy; it is essentially easy in its legislations and lenient in the circumstances of pressing needs. The Prophet (ﷺ) said to 'Imran bin Husayn, "Observe the Prayer while standing, if you are unable, then while sitting, and if you are unable then (lie) on your side." (3) So the Religion is simple.

Then, the Prophet (ﷺ) said, "And no one is hard in his religion except that it overpowers him." Meaning that, no person seeks

¹ Reported by Al-Bukhaari, Book of Zakaah, Chapter on the Muslim Does Not Pay Zakaah on His Horse; no. 1463, and Muslim, Book on There is no Zakaah on the Muslim Over His Slave or Horse; no. 982.

² Reported by Muslim, Book of Benevolence and Relationship, Chapter on the Encouraging Pardon and Humility; no. 2588.

³ Reported by Al-Bukhaari, Book of Inabilities, Chapter on If He is Unable While Sitting He Should Lying; no. 1117.

hardship in the Religion except that he is overwhelmed and crushed. He will become exhausted, sick, and weary and after that, he will become fatigued and finally abandon the deed. This is the meaning of his statement, "...no one is hard in his religion except that it overpowers him." That is to say, if you make the Religion difficult, seeking hardship; that will overwhelm you, and you will become destroyed as the Prophet (ﷺ) in the previous hadeeth: "Ruined are the hardliners."

Then he $- \not\approx -$ said, "So, be accurate or diligent and receive glad tidings." *Saddid* means, be exact and perfect in the things you do; and if that is not easy, then strive towards it; so he said, "...or diligent..." The conjunction, Waw (as in the Arabic text lexically meaning "and") means Aw (or). That is to say, be accurate if that is possible; otherwise, being diligent is possible.

"...and receive glad tidings", that is, have the glad tiding that if you strive and attain accuracy or something close; have the good news of tremendous reward, goodness and help from Allah, the Mighty and Sublime. The Prophet (ﷺ) employs this method a great deal; he would give his companions good news and delight them. For this reason, it is essential that the individual strives to always delight his brothers as much as possible, by giving glad tidings, wearing a cheerful look and things like that.

An instance was when the Prophet (ﷺ) told his companions that Allah – the Exalted - will say on the Day of Resurrection, "O Adam; and he will answer, 'I answer and goodness is in Your Hand', He will say, 'Take out the dwellers of the Hell.' Adam will say, 'Who are they?' He will say, 'Nine hundred and ninety nine from every thousand." That was heavy on the Companions. So, they asked, "O Messenger of Allah, which of us is that one (out of a thousand)?"

He said, "Congratulations! A thousand from the *Ya'juj* and *Ma'juj* and one from you." Then he said, "By the One in whose Hand is my soul! I forsee you being a quarter of the People of Paradise." So we said, "*Allahu Akbar* (Allah is the Greatest)." Then he – ﷺ - said, "I hope you will be a third of the People of Paradise", the people still said, "*Allahu-Akbar* (Allah is the Greatest)." Then he said, "I hope you will be the half of the People of Paradise." The Companions – may Allah be pleased with them – said again, "*Allahu Akbar* (Allah is the Greatest)." Then he – alyhi as-salaat was-salaam - said, "You are to the

people like a strand of black hair on the skin of a white ram, or like a strand of white hair on the skin of a black ram." $^{(1)1}$

Thus, it is necessary for the individual to give glad tidings to his fellow brothers as much as he could, even though, at times, a cautionary advice may be more appropriate for his Muslim brother. Your Muslim brother may be on the lax side regarding obligations or desecration of sacred limits; in that situation, it will be beneficial that you admonish and warn him. Hence, one ought to employ wisdom; but the individual should give preference to the aspects of giving glad tidings. If a man, for example, comes to you and says he has transgressed against himself by committing a great sin, he then asks whether there is a chance for him to repent. It is essential that you tell him, "Yes, rejoice, if you repent to Allah He will forgive you." As such, you make delight him and make him have optimism so that he does not give up hope in Allah's Mercy.

In a nutshell, the Messenger (ﷺ) said, "Be accurate or diligent and receive glad tidings. Seek help at morn, dusk and during aspects of the night; be moderate, fair, you will achieve your arrive." That is to say, seek assistance during the two ends of the day; at its beginning and end; and during parts of the night. "...be moderate, fair, you will arrive."

It is probable that the Messenger (**) only gave an illustration using the actual journey for the abstract one. The traveling person should set out during the first part of the day, during the later parts and some aspects of the night since those periods are the most convenient for the riding camel and the traveler. He could also be reffering to the first and last parts of the night as periods of making *Tasbeeh* as Allah the Exalted says:

"O you who believe! Remember Allah with much remembrance. And glorify His praises morning and afternoon." (Al-Ahzaab: 41-42).

Likewise, the night is suitable for the late-night Prayers.

¹ Reported by Al-Bukhaari, Book of Narrations of the Prophets, Chapter of the Story of Ya'juj and Ma'juj; no. 3348, and Muslim, Book of Eemaan, Chapter of his Saying: Allah will say to Adam...; no. 222.

In any case, the Messenger (**) ordered us not to use the entirety of our times painstakingly for worship because that can bring about weariness, dejection, tiredness and fizzle in the end.

May Allah help you and me in observing His remembrance, gratitude, and proper worship.

HADEETH 146

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: دَخَلَ النَّبِيُّ الْمَسْجِدَ فَإِذَا حَبْلُ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هذَا الْجَبْلُ؟»قَالُوا: هذَا حَبْلٌ لِزَيْنَب، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِيُّ اللهِ: «حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَرْقُدْ» مُتَّفَقٌ عَليه.

Anas reported: The Prophet came into the mosque and noticed a rope stretched between two poles. He enquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support." The Prophet said, "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep." [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah have mercy on him – reported on the authority of Anas bin Maalik – may Allah be pleased with him - that the Prophet (ﷺ) entered the mosque; i.e., the Prophet's Mosque, and noticed a rope stretched between two poles. He – ﷺ - enquired, "What is this rope for?" They said, "This is Zaynab's rope; she ties it, and when she becomes tired during the Prayer she rests on it to gain strength." The Prophet (ﷺ) then said, "Untie it"; then he said, "Each of you should observe the Prayer so long as he feels active. When he becomes tired, he should sleep."

This hadeeth contains evidence that it is not necessary for the individual to go overboard and unduly strict in worship. He should not overburden himself; he should rather observe the Prayer as long

as he is active. When he becomes tired, he should recline and sleep because if he observes the Prayer in that condition, his thought will be muddled and he will become fed up and weary and begin to loathe worship. In addition, he may want to supplicate for himself but he may end up cursing himself instead!

If he prostrates and becomes drowsy, he may want to say, "Rabbi-gfirly (O Lord forgive me)" and then he would say, "Rabbi-la tagfirly (O Lord, don't forgive me)", because he was sleeping! Hence, the Prophet (ﷺ) ordered that the rope be removed; and that we should rather observe the Prayer while active; but when the individual is tired, he should go to sleep.

Irrespective of the fact that this was said in the context of the Prayer, it applies to all good deeds. Do not overburden yourself; deal placidly and calmly with yourself. Do not rush matters; as some may be delayed due to some wisdom known to Allah Alone - the Mighty and Sublime. Do not say, "I want to overwork myself"; rather, rest and give your soul its right, and then you will achieve your goal.

Another example of that is what some students do; you may find him reading his lessons while sleepy, so he overworks himself and gets nothing out of it. The person studying while drowsy benefits nothing; even if he thinks he is gaining, he certainly does not benefit a thing. Hence, it is required of a person studying while sleepy - whether an academic work or otherwise - to close the book and sleep in order to have a breather.

This includes all times; even if one feels drowsy after the *Fajr* or '*Asr* Prayer and wants to take a rest, there is no blame on him. When you feel like sleepy please do, and when you are active, act:

"So when you have finished (your occupation), devote yourself for Allah's worship. And to your Lord (alone) turn (all your) intentions and hopes." (Ash-Sharh: 7-8)

Go about your affairs with ease except what Allah has made obligatory on you which you have to do at specified times; then those must be done as such. As for the voluntary acts, the issue about them is ease; do not overwork yourself with anything.

May Allah help you and me in observing His remembrance,

gratitude, and proper worship.

HADEETH 147

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ رَسُولَ الله ﷺ قَال: ﴿إِذَا نَعَسَ أَحَدُكُمْ وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ وَهُوَ يُصَلِّيِّ، فَلْيَرْقُدْ حَتَّى يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ الْمُتَّفَقُ عَلَيه .

'Aishah رضي الله عنها reported: Messenger of Allah said, "When one of you feels drowsy during prayer, let him lie down till drowsiness goes away from him, because when one of you performs prayers while feeling sleepy, he does not know whether he seeks forgiveness or abuses himself." [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah shower blessings on him - reported what he related from Aa'isha - may Allah be pleased with her - that the Messenger of Allah (ﷺ) said, "When anyone of you feels drowsy during prayer, let him lie down until the drowsiness leaves him."

Drowsiness is a period in the senses when sleep dominates; so the individual will not be able to – at the time -, control his senses. For this reason, the Prophet (\divideontimes) guided whoever becomes overwhelmed by drowsiness during the Prayer to leave it. He should not observe the Prayer feeling sleepy. Then he – \divideontimes - gave the reason for that in his saying, "...because if any of you observes the Prayer while feeling sleepy, he knows not whether he seeks forgiveness or abuses himself."

Instead of saying: "O Allah forgive me of my sin" or "...the sins I have committed", he goes on abusing himself regarding this sin from which he rather only intended to seek repentance from Allah. Likewise, he may wish to ask Allah for Paradise, but requests for Hellfire instead; he may intend to ask for guidance, but end up asking his Lord for misguidance, and so on! Hence, the Prophet (ﷺ) enjoined such persons to go to sleep.

Among the wisdom behind that is that: The individual's soul has right on him; so when he forces himself to worship with hardship, he would have wronged his soul. O my brother, do not be negligent, doing less, and do not be extreme, exceeding the limits.

It can be deduced from this hadeeth that it is not required of the individual to overburden and cause discomfort to his soul in worship; he should only do what he is capable of doing.

Allah alone grants success.

HADEETH 148

وَعَنْ أَبِي عَبْدِ الله جَابِرِ بْنِ سَمُرَةَ السَّوَائِيِّ رَضِيَ الله عَنْهُمَا قَالَ: «كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلاَتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا» رَوَاهُ مسلم .

Jabir bin Samurah & reported: I used to perform prayer with the Prophet & and his Salat was of a moderate length and his Khutbah too was moderate in length. [Muslim]

COMMENTARY

The hadeeth of Jaabir bin Samurah - may Allah be pleased with them both - in which he said: He observed a Prayer with the Prophet (**), apparently he was reffering to a Friday Prayer. His Prayer - peace and blessings be upon him -, was moderate, likewise his sermon. Moderate implies middle course, free from failing brevity and burdensome prolongation. It is authentically related from the Prophet (**) that he said, "The length of a man's Prayer and the brevity of his sermon are a sign of his understanding." That is, an indication and evidence indicating his religious understanding.

It can be deduced from the hadeeth that it is not necessary for the individual to overburden and bring hardship to himself in worship; he should only carry out what he is capable of.

Allah alone grants success.

¹ Reported by Muslim, Book of the Friday Prayer, Chapter of Making the Prayer and Sermon Brief; no. 369.

HADEETH 149

وَعَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ الله رَضِيَ الله عَنْهُ قَالَ: آخَى النّبِيُّ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ فَوَالَ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَه حَاجَةٌ فِي مُتَبَذِّلَةً فَقَالَ: مَا شَأْنُكِ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَه حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: كُلْ فَإِنِّي صَائِمٌ، الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: كُلْ فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بآكِلٍ حَتَّى تَأْكُلَ، فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ لَهُ: نَمْ، فَنَامَ، ثُمَّ ذَهبَ يَقُومُ فَقَالَ لَه: نَمْ فَلَمَّا كَان مِن آخر اللَّيلِ قَالَ سَلْمَانُ: إِنَّ لَرَبِّكَ اللَّيلِ قَالَ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلاَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ عَلَيْكَ حَقًّا، فَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلاَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ عَلَيْكَ حَقًّا، فَأَتَى النَّبِيُّ عَلَى فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ عَلَى اللَّيْرِيُّ فَقَالَ النَّبِيُّ عَلَى اللَّيْ فَقَالَ النَّبِيُّ عَلَى اللَّيْ اللَّيْ فَقَالَ النَّبِيُّ عَلَى اللَّهُ اللَّهُ اللَّيْسُ عَلَّهُ فَقَالَ النَّبِيُّ عَلَى اللَّهُ اللَّهُ وَلَاهُ اللَّهُ وَلَاهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّيْ اللَّهُ الْكُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَالَ اللَّهُ الْكُلُولُ اللَّهُ اللَ

Abu Juhaifah 🐇 reported: The Prophet 🗯 made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb, you owe a duty

to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet & and reported the whole story. Prophet & said, "Salman is right." [Al-Bukhari]

COMMENTARY

The author - may Allah, the Exalted, have mercy on him - in the hadeeth narrated from Abu Juhayfah Wahb bin Abdullah that the Prophet (紫) connected Salmaan and Aboo Darda - may Allah be pleased with them both - in a bond of brotherhood. That was because when the *Muhaajiroon* (the migrants from Makkah to Madeenah among the companions) arrived Madeenah, the Prophet - alayhi salaat was-salaam - joined them as brothers to the *Ansaar*; those who were settled in Madeenah and had adopted the faith before them.

So, the *Muhaajiroon*, by this bond, came in the position of brothers to the *Ansaar* such that they began to inherit from one another based on this agreement until Allah – the Mighty and Sublime – sent down:

"But kindred by blood are nearer to one another in the decree ordained by Allah." (Al-Anfaal: 75)

One day Salmaan came to the house of his brother, Aboo Darda - may Allah be pleased with him – and found his wife, Ummu Darda, shabbily dressed;i.e., she was not wearing a dress expected of a married woman. She was rather dressed in a mean garment. So, Salmaan asked her, "What has happened to you?" She replied, "Your brother, Aboo Darda, is not interested in any of the things of this world" i.e., he is aversed to the things of this world; family, meals and every thing!

When Aboo Darda returned, he prepared a meal for Salmaan and presented it to him, "Eat; I am fasting." Salmaan said, "Eat; break your fast and don't fast" because he knew he was fasting from the comments of his wife that he fasted frequently, and that he had turned away from the world, taking meals and similar matters. Aboo Darda ate and slept thereafter.

Then, he stood up to offer the late-night Prayer, but Salmaan told him, "Sleep", and he returned to sleep. Later, he stood up again to offer

the late-night Prayer but Salmaan said, "Sleep." When it was the last part of the night, Salmaan got up and they both observed the late-night Prayer.

His statement, "...they both observed the late-night Prayer": apparently, it showed that they observed the Prayer in congregation; but it could also mean that they both prayed at the same time with each of them praying separately. This issue - I mean observing the late-night Prayer in congregation - is permissible; however, but it should not be done regularly, it should only be done at times. The Prophet (*) observed the late-night Prayer together with Ibn Abbaas, Hudhayfah bin Al-Yaman and Abdullah bin Mas'ood; may Allah be pleased with them all -; and the scholars say: This should be done occasionally not regularly.

Then, Salmaan told him, "Your body has a right over you, your family has a right over you and your Lord has a right over you; so, give every owner of rights his rights." This statement of Salmaan is the same expression of the Prophet (**) to Abdullah bin 'Amr bin Al-'Aas – may Allah be pleased with them both.

This contains evidence that it is not proper for the individual to overload himself with fasting and observing the supererogatory Prayers; he should only observe the Prayers to achieve goodness and avoid tiredness, hardship and difficulty.

Allah alone grants success.

HADEETH 151

وَعَنْ أَبِي رِبْعِيِّ حَنْظَلَةَ بَنِ الرَّبِيعِ الأَسْيِّدِيِّ الْكَاتِبِ أَحَدِ كُتَّابِ رَسُولِ الله عَنْ أَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ الله عَنْ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قُلْتُ: نَافَقَ حَنْظَلَةُ! قَالَ: سُبْحَانَ الله مَا تَقُولُ؟! قُلْتُ: نَكُونُ عِنْدَ قُلْتُ: نَكُونُ عِنْدَ

رَسُولِ الله ﷺ يُذَكِّرُنَا بِالْجَنَّةِ وَالنَّارِ كَأَنَّا رَأْيَ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ الله ﷺ عَافَسْنَا الأَزْوَاجَ وَالأَوْلادَ وَالضَّيْعَاتِ نَسينَا كَثِيرًا. قَالَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ: فَوَالله إِنَّا لَنَلْقَى مِثْلَ هذَا، فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ الله ﷺ. فَقُلْتُ: نَافَقَ حَنْظَلَةُ يَا رَسُولَ الله! حَتَّى دَخَلْنَا عَلَى رَسُولِ الله ﷺ. فَقُلْتُ: يَا رَسُولَ الله نَكُونُ عِنْدَكَ تُذَكِّرُنَا فَقَالَ رَسُولُ الله يَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ الْعَيْنِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الأَزْوَاجَ وَالأَوْلادَ والضَّيْعَاتِ نَسِينَا كَثِيرًا. فَقَالَ رَسُولُ الله ﷺ: ﴿ وَالَّذِي نَفْسِي بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ الْعَيْنِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الأَزْوَاجَ وَالأَوْلادَ والضَّيْعَاتِ نَسِينَا كَثِيرًا. فَقَالَ رَسُولُ الله ﷺ: ﴿ وَالَّذِي نَفْسِي بِالنَّارِ وَالْضَيْعَاتِ نَسِينَا كَثِيرًا. فَقَالَ رَسُولُ الله ﷺ: ﴿ وَالنَّذِي نَفْسِي بِيدِهِ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عَلَيْهِ عِنْدِي وَفِي الذَّكْرِ لَصَافَحَتْكُمُ الله الله الله الله الله الله عَلَى فُرُشِكُمْ وَفِي طُرُونَ عَلَيْهِ عِنْدِي وَفِي الذَّكْرِ لَصَافَحَتْكُمُ الله الله الله الله الله الله عَلَى فُرُشِكُمْ وَفِي طُرُونَ عَلَيْهِ عِنْدِي وَفِي الذَّكْرِ لَصَافَحَتُكُمُ الله كَنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً وَسَاعَةً وَاللهُ مَرَّاتِ، رَوَاهُ مسلم .

Hanzalah Al-Usayyidi & who was one of the scribes of Messenger of Allah ﷺ, reported: I met Abu Bakr رضى, he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite." He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah & and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah &, we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abu Bakr & said, "By Allah, I also experience the same thing." So Abu Bakr and I went to Messenger of Allah 🕸 and I said to him, "O Messenger of Allah 🕵, Hanzalah has turned hypocrite." Thereupon Messenger of Allah & said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon Messenger of Allah & said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)." He (the Prophet ﷺ) said this thrice. [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said from what he related from Hanzalah the Scribe, one of the scribes of the Revelation to the Messenger (ﷺ), that he said, "Aboo Bakr (may Allah be pleased with him) met me and I said, 'Hanzalah has become a hypocrite'", he was referring to himself. The meaning of *naafaqa* is to become one of the hypocrites; he said that thinking he had performed an act of hypocrisy.

Then Aboo Bakr told him, "What is that?" and he replied, "Whenever we are in the company of the Messenger of Allah (ﷺ) and he reminded us of the Hell and the Paradise, we feel as if we see them with our very eyes." That is, as if we are seeing the Paradise and the Hell with our eyes out of strength of the certainty of faith in what he — ﷺ - told them about. And whatever the Prophet (ﷺ) informed of just like something clearly manifest. In fact, it is greater since it is report from the Most Truthful of the creation — ﷺ – and the most knowledgeable of all the creatures about Allah.

"But when we depart from him we attend to our wives, children and businesses" that is, we play with them and forget what we were upon while with the Prophet (ﷺ). So, Aboo Bakr then said about himself that such afflicts him too, and they both went to the Prophet (ﷺ). When they got to him – ﷺ -, Hanzalah said, "Hanzalah has become a hypocrite, O Messenger of Allah", the Prophet (ﷺ) said, "What has happened to you?" He told the Prophet (ﷺ) that when they are in his company and he tells them about the Paradise and the Hell, they gained certainty of faith, as if they directly witness them with their own eyes. But when they depart and begin to attend to their wives, children and businesses, they become amused, loosing conscious awareness of their previous state.

Thereupon, the Prophet (ﷺ) said, "By Him in whose Hand is my life; if you remain as you were while with me, recalling it, the angels would certainly shake your hands while you are on your beds and

roads." That is, out of strong certainty of faith; they will shake hands with you out of respect and support for you. Because the more a servant's certainty of faith increases, the more Allah – and free is He from all imperfections – aids and strengthens him as He, the Exalted says:

﴿ وَالَّذِينَ آهْنَدُواْ زَادَهُمْ هُدًى وَءَانَـٰهُمْ تَقُونَهُمْ اللَّهُ ﴾

"While as for those accept guidance, He increases their guidance and bestows on them their piety." (Muhammad: 17)

"But O Hanzalah, some time for this, and some time for that." That is, some time for worshipping the Lord, the Mighty and Sublime, and some for the family and the children, and time for oneself so that the individual gains rest too; giving the rights to their owners.

This from the fairness and perfection of the *Sharee'ah*; Allah, the Mighty and Sublime, has rights due to Him, so His rights must be rendered; the soul, wives, the visitors and guests all have their own rights too, so give them their rights. Consequently, it will be easy for the individual to render all the rights due on him and worship Allah for the reason that if he overburdens himself and brings it hardship, weariness and disgust overtake him and he ends up neglecting many rights.

As this applies to worship, personal rights, family and guests, it also applies to the matters of knowledge. If one is studying an aspect of knowledge and notes that he feels tired revising a particular book, he should switch to another. If he feels inactive studying a particular field, he should change to another course. In this manner, he can relieve himself and gain much knowledge.

But if he forces himself to do anything, it consequents in lassitude and tedium that will gross him out and make him abandon it except Allah Wills otherwise. Nevertheless, some of the people force themselves to read, study and research while already exhausted; he does it until he becomes used to it such that, if he misses it he becomes unsatisfied!

Allah gives His Bounties to whomever He wishes; verily, He is the Owner of great bounties.

HADEETH 152

وعنِ ابنِ عبَّاسٍ رَضِي الله عَنْهُمَا قَالَ: بَيْنَمَا النَّبِيُ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ فِي الشَّمْسِ وَلا بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ فِي الشَّمْسِ وَلا يَتَكَلَّمُ، وَيَصُومَ، فَقَالَ النَّبِيُّ ﷺ: «مُرُوهُ فَلْيَتَكَلَّمْ وَيُصُومَ، فَقَالَ النَّبِيُّ ﷺ: «مُرُوهُ فَلْيَتَكَلَّمْ وَيُصُومَهُ» رواه البُخَارِي .

Ibn 'Abbas reported: While the Prophet was delivering Khutbah (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abu Israel who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing fasting. Thereupon Messenger of Allah said, "Tell him to speak, to go into the shade, to sit and to complete his fast". [Al-Bukhari]

COMMENTARY

The author – may Allah shower blessings on him – mentioned under the Chapter of Moderation in Worship, this hadeeth in which a man called Aboo Israa'eel vowed to remain standing in the sun and never to sit down, and to remain silent without ever talking while observing fasting! The Prophet (**) was delivering a sermon when he noticed this man standing in the sun. Thereupon, he – ** - enquired about him and he was told about his story, the Prophet (**) therefore said, "Tell him to speak, take a shade, sit down and duly end his fast."

This vow included things beloved to Allah – the Mighty and Sublime – and other things Allah likes not. As for those beloving to Allah, they include fasting since fasting is worship. The Prophet (ﷺ) had said, "Whoever vows to obey Allah should obey Him." (1) But as for his standing in the sun without taking a shade and his remaining silent, these are not beloved to Allah, the Mighty and the Sublime. For this reason, the Prophet (ﷺ) ordered this man to abandon the vow he had made.

It should be understood that vowing is basically disliked; in fact,

¹ Reported by Al-Bukhaari, Book of Oath and Vows, Chapter of Vowing About What He Does Not Own; no. 6696.

some of the scholars say it is prohibited; that it is not allowed for an individual to vow because his vowing makes what Allah has not charged him become a duty. For this reason, the Prophet (ﷺ) forbade vowing; he said, "It does bring any benefit; it is only a means of taking from the stingy." However, if a person vows; then vowing has different forms: A form that has the same ruling as *Yameen* (oath), another that is sinful act and the other form which relates to obedience.

As for that which has the rulings of oath, it is that with which the individual intends to emphasize a matter whether during disagreement or agreement, or while affirming truth or making an emphasis. For example, if it is said to a man, "You informed us of such-and-such but you are not truthful." If he now says, "If I have lied; by Allah, I vow to fast for a year"; undoubtedly, his aim was to affirm his statement in order for it to be accepted as truthful.

The ruling in this circumstance is the same ruling in the matters of oath because he actually intended to underscore his statement therewith. Equally, if he intends to encourage himself; he says, for example, "If I do not do such-and-such, by Allah, I make a vow to fast for a year." Here the person only intended to encourage (himself) to do what he mentioned. Similarly, the ruling is like that on oath. The evidence for this is the Prophet's saying that, "The deeds are considered according to intentions, and the individual will get the reward for his intention." This one intends an oath; so he is charged accordingly.

As for the second form: that is, the prohibited form. If a person vows to do something prohibited, such as swearing by Allah to take alcohol. Such vows are forbidden and it is not permissible for him to drink it. However, he must expiate for the oath according to the most preponderant opinion even though some scholars hold that there is no obligation on him since the vow is basically null and void. However, the correct opinion is that the vow binds while executing

¹ Reported by Al-Bukhaari, Book of Oaths and Vows, Chapter of Fulfilling Vows; no. 6692, 6693, 6694, and Muslim, Book of Vows, Chapter on Prohibition of Vowing and The Fact that It Does Not Change Anything; no. 1639, 1640.

² Reported by Al-Bukhaari, Book of the Commencement of Revelation, Chapter of How the Revelation Commenced...; no. 1, and Muslim, Book of Leadership, Chapter on his Saying, "Actions are considered according to the intentions", no. 1907.

it is not permissible. An example of that is for a woman to say she vows by Allah to fast during her menstrual period! This is certainly prohibited; it is not permissible for her to fast during her menstrual period; nevertheless, the expiation for an oath is binding on her.

The third form: The vow of obedience; that a person makes a vow to obey (Allah) saying, for example, "By Allah, I vow to fast the days of full moon" i.e., the thirteenth, fourteenth, fifteenth days in the lunar months. Here he must fulfill his vow based on the saying of the Prophet (**), "Whoever vows to obey Allah should obey Him." Alternatively, he may say, "By Allah, I vow to observe two units of Prayer during the forenoon." Fulfilling such vow is binding on him since it is an act of obedience, and the Prophet (**) has said, "Whoever vows to obey Allah should obey Him."

If his vow includes both acts of obedience and disobedience, it is compulsory for him to fulfill the aspects of obedience and not those of disobedience. However, he must expiate for the oath. Like the story of this man who made a vow to remain in the sun without going under a shade, not to speak while observing a fast. The Prophet (**) ordered him to fast, because fasting is an act of obedience; but he -** - said about standing and refusing to go under the shade and remaining mute: "Tell him to speak, take a shade, sit down..."

For many of the people today, they vow whenever they consider a matter improbable or are anxious about it. For example, a person around him is sick; he goes and says, "By Allah, I promise that if Allah heals my sick friend I will do such-and-such." This is not prohibited; whether by way of dislike or utter forbiddance, but you should rather ask Allah for wellbeing for the sick fellow without any vow.

But in event that he vows that if Allah heals his sick fellow he will do such-and-such, it becomes obligatory on him to fulfill the vow.

Allah alone grants success.



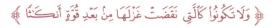
STICKING TO GOOD DEEDS COMMENTARY

The author – may Allah shower blessings on him – said: "Chapter on Sticking to Good Deeds; that is, righteous deeds.

After the author – may Allah shower blessings on him – mentioned the Chapter of Moderation in Worship, and that it is not necessary for the individual to overburden himself with worship and that he should rather follow the lines of conduct of the Prophet (%), he followed it with this chapter regarding Sticking to Good Deeds. And that is for the reason that, many of the people may actively anticipate righteous deeds and unforytunately slacken afterwards becoming unenthusiastic and finally drop off.

This often happens to young people because they have either strong cravings or diffidence; most of their activities are rather driven by passion and not understanding and sagacity. So you find one of them hitherto craving and heightening in worship becoming relaxed, lax and retrogressive! Hence, it is essential for the individual – as the author, may Allah shower blessings on him, noted - to be moderate regarding righteous deeds and not be carried away. In addition, the individual should stick to the deeds since that indicates the person's crave for it; and the most beloved righteous deeds in the sight of Allah are those done regularly even if they are little. So, when the individual adheres to his worship and is regular with it, it will indicate his love for it and his crave for goodness.

The author then mentioned a number of verses, among them are His saying, the Exalted:



"And be not like her who undoes the thread which she has spun

after it has become strong." (an-Nahl: 92).

That is, a woman who spins a strong and fine thread and thereafter begins to loose it until nothing remains of it. Some of the people are like this; they would heighten their worship and do more but afterwards, they countermand and abandon them.

Likewise, he - may Allah shower blessings on him - mentioned Allah's saying regarding the case of the Children of Israaeel:

"And We ordained in the heart of those who followed him, compassion and mercy. But the monasticism which they invented for themselves We did not prescribe for them, but (they sought) only to please Allah therewith, but that they did not observe it with the right observance." (al-Hadid: 27)

Meaning that, they failed to continue with it, they even did not observe it properly; they rather laxed in it.

He – the Exalted - says:

"Lest they become as those who received the scripture before (i.e., Jews and Christians) and the term was prolonged for them and so their hearts were hardened." (Al-Hadid: 16)

That is to say, their period was prolonged for them i.e., the time regarding deeds, and so, their hearts became hardened and they gave up the righteous deeds – and the refuge is with Allah. The point here is that, it is necessary for the individual to cling to righteous deeds and not become lazy or abandon them; he should rather carry on upon them.

If this is the case regarding worship, it applies similarly to mundane affairs. The individual should be stable in his thoughts; he should not be unsteady, changing his ideas by the hour. He should rather be persistent as long as he has not noted any error wherein he must not cling to error. But as long as he does not discover any mistake, it is better for him to be persistent upon what he is upon; it indicates his

firmness and the fact that he is a man who would only act afer due contemplation, fully understanding his actions.

Some people do not give importance to mundane affairs; you may find him having a different opinion and viewpoint every day, such a person will waste his time and bother his mind but without fixing it on anything! It is related from 'Umar bin Al-Khattaab - may Allah be pleased with him - that he said, "Whoever is blessed in a thing should stick to it." What a great statement! That is, if you are blessed in a thing, whatever it may be, hold cling to it; do not leave it looking here and there and waste your time not doing anything beneficial.

We ask Allah to make you and us firm on the truth and make us among the callers to the truth and its helpers.

HADEETH 153

وَعَنْ عُمَرَ بِنِ الخَطَّابِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ، أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلاةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأُهُ مِنَ اللَّيْلِ» رَوَاهُ مُسلم .

'Umar bin Al-Khattab * reported: Messenger of Allah * said, "Should anyone fall asleep at night and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the Fajr prayer and the Zuhr prayer, it will be recorded for him as though he had recited it during the night". [Muslim]

COMMENTARY

The author – may Allah shower blessings on him – said in what he related from the Leader of the Faithful, 'Umar bin Al-Khattaab (may Allah be pleased with him) that the Prophet (ﷺ) said: Should anyone fall asleep at night and fails in his portion or a part of it and then repays it between the *Fajr* and *Dhuhr* Prayers; i.e., it is as if he actually observed it during the night.

This contains evidence that it is essential for the individual to adhere to whatever he is already accustomed to even after its actual time passes.

Al-Hizb (as it occurs in the Arabic text meaning Parts) is a portion of something; such as the Ahzaab (parts) of the Qur'aan; Ahzaab of people reffering to a group of them. Hence, if a person has the habit of observing a particular number of units in the late-night Prayer but falls asleep and could not performe it or only observed a part of it and then repays it between the Fajr and Dhuhur Prayers; it is as if he had offered it at night. If however, makes the odd unit during the late-night Prayer he would not do so when he repays it during the day. He will rather make it even by adding a unit to it.

So, if he was used to observing three units in the late-night, he should repay four units; and he would repay six units during the day if his custom was to observe five units late-night. Similarly, he should repay eight units – for instance - if he was in the habit of making seven units late-night and so on.

The evidence for this is the hadeeth of Aa'isha - may Allah be pleased with her - that whenever the Prophet (\divideontimes) was overpowered by sleep or pain during the night, he would offer twelve units of Prayer during the day. And the time to repay is between the *Fajr* and *Dhuhur* Prayers as specified in the narrations that specifying that no Prayer should be observed after the *Fajr* Prayer until the sun rises, and after the sun rises until it reaches the height of an arrow. Therefore, the general import of this hadeeth mentioned by the author is restricted by the particular sense of this (hadeeth) we just mentioned.

Therefore, the repaying would only be from after the sun has goes up to the length of an arrow. It may be said also that it is not restricted, that repaying Prayer could be done whenever the individual remembers according to the general sense in the statement of the Prophet – # – that, "Whoever sleeps off a Prayer or forgets it should observe it when he remembers. There is no other expiation for it but that."

It can also be deduced from the hadeeth cited by the author, may Allah shower blessings on him, that it is incumbent on the individual

¹ Reported by Muslim, Book of the Travelers' Prayer, Chapter of the Late-Night Prayers and The One Who Sleeps or Falls Sick And Misses It; no. 746.

² Reported by Al-Bukhaari, Book of the Times of Prayers, Chapter of Whoever Forgets a Prayer Should Observe It When He Remembers; no. 597, and Muslim, Book of Mosques, Chapter on Paying Back Missed Prayers and Encouraging Hastening to Repay it; no. 684.

to persist upon performing good deeds. He should not leave off an act of worship he forgets it, it is allowed for him to repay it.

As for those that may not be possible to repay, they lapse when forgets them such as the Prayer to Salute the Mosque called *Tahiyyat al-Masjid*. If the individual enters the mosque but forgets to observe it, then he does not need to repay it after sitting down for a while. This is because this kind of Prayer is restricted to particular condition; when it delays from the conditions, its obligation ends. This applies to every good deed that is based on particular condition; once the condition ceases to exist, the worship may not be observed except if it is one of the compulsory acts such as the obligatory prayers.

As for the deeds that are time restrictive; they must be observed even after the time elapses such as the supererogatory prayers that accompany the obligatory Prayers; if the individual forgets them until the time passes, he may repay them afterwards as is established from the Prophet (ﷺ).

Similarly, if one misses the three days of fasting in the lunar month, the White Days, he could repay the fast afterwards. The three day monthly fast is open; so it may be observed at the beginning of the month, its mid or end, although the best is to fast them on the White Days: the thirteenth, fourteenth and fifteenth days of the lunar month.

And Allah alone grants success.

HADEETH 154

وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَال: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ الله لا تَكُنْ مِثْلَ فُلانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ رَسُولُ الله ﷺ: قيامَ اللَّيْلِ متفقٌ عَلَيه .

Abdullah bin 'Amr bin Al-'As reported: Messenger of Allah said to me, "O Abdullah! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he related from Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with him - that the Prophet (*) said to him, "O Abdullah, don't be like So-and-so; he used to observe the late-night Prayers and later on he left it." The author placed this hadeeth under the chapter regarding tenacity upon good deeds; and that the individual should not discontinue righteous acts.

The Prophet (*) has enjoined Abdullah bin 'Amr not to be like a particular fellow. It is likely that this obscurity was from the Prophet (*); perhaps he - * - did not like to mention the man's name. It may also have been from Abdullah bin 'Amr who would conceal him so that the narrators do not know the person. The obscurity could have also been from one of the reporters after Abdullah bin 'Amr.

Whatever be the case, the hadeeth contains evidence that what matters in any matter is its main point and not the person involved. Hence, it was part of the Prophet's guidance not to mention names whenever he — \(\mathbb{\mathbb{E}} \) - wanted to forbid a thing. He (\(\mathbb{\mathbb{E}} \)) would rather say, "What is wrong with some of the people that they do this and that" or something similar to that.

Refraining from specifying names has two great benefits: The first benefit: Protecting this person.

The second benefit: Perhaps the person's condition may change such that he would not, at the time, deserve the initial ruling he was given since the souls of the servants are in Allah's Hands. For instance, let us assume that I find an individual committing a wrong and I told another person mentioning the individual's name, "Do not be like this fellow, he steals and drinks intoxicants" or similar things. However, the condition of this person may change such that he becomes upright, worshipping Allah and not deserving the initial ruling a had given. Hence, obscurity in such situations is better since it involves concealing the

individual and prudence in event that the person rectifies his condition.

The Prophet's saying: "He used to observe the late-night Prayer but later left it" entails warning against being upon particular righteous deed and then abandoning it since that could imply disgust for good deeds which is seriously dangerous. All the same, even though an individual may leave a good deed due to an excuse in that circumstance, if such is among the deeds that may be paid back, they he should repay it. But if its paying back such a deed is not allowed, Allah – the Exalted - will pardon him. It is authentically reported from the Prophet (*) that, "Whoever becomes sick or travels what he used to do while healthy and at home will be written down for him." Similarly, if he left the good deed for a valid reason, he should repay it.

In the hadeeth of Aa'isha- may Allah be pleased with her- cited also by the author, that whenever the Prophet (*) did not observe the late-night Prayer because of pain or any other reason, he — * - would observe twelve units during the day because he used to observe eleven units in the late-night. Hence, if the night passed and he — did not perform the Prayer owing his overwhelmed by sleep or similar other reason, he paid it back in this manner.

However, if the time the night Prayer elapsed, it becomes allowed to make it even. Based on this, whoever observes three units of late-night Prayers but sleeps off should repay it as four units during the day. He is used to making five units in the night; then he pays six during the day; if seven then eight during the day, if nine in the night, then he pays ten, if eleven then twelve as the Prophet (*) would do.

This hadeeth contains evidence for an important matter: That the timed-based acts of worship may be paid back when missed due to a reason. As for acts of worship connected to a particular cause, they may not be returned if the cause ceases to exist. An example of that is the

¹ Reported by Al-Bukhaari in Al-Adab ul-Mufrad (1/176)

supererogatory prayer that accompanies the Ablution; if the individual performs the ablution, it is part of the *Sunnah* to observe two units, but if he forgets and does not remember except after a period, then he has missed it. Likewise, if one enters the mosque and sits down forgetting to perform the Two Units of Greeting the Mosque; its validity ceases. This is because it is tied to a cause; hence, it must be observed when the cause exists; otherwise, the link becomes disconnected.

Allah alone grants success